

Mrs. Florence C. Breighner.

FIRST STANDARD MANUAL OF TEACHER TRAINING

BY
WADE CRAWFORD BARCLAY



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PREFACE

THE purpose of this book is to present in compact, convenient form, at a price within reach of all, a reasonably comprehensive and thorough elementary training course for teachers and those looking forward to teaching in the Sunday school.

The author's experience for the past five years in promoting the organization of classes and in the administration of teacher-training classes has acquainted him with a widespread dissatisfaction with the very brief outline courses which for years have practically occupied the field to the exclusion of the more advanced courses. The urgent need for more teachers in almost every Sunday school, resulting in the members of the class of young people being drawn upon for service before an extensive course can be completed, together with the difficulty of maintaining a weeknight class of teachers through a long period, as well as other reasons, makes the demand for a brief course almost universal. It is hoped that this book will be found to meet the need for a more adequate course which is at the same time brief. To those who have been accustomed to the use of the outline courses, this may at first seem too heavy and too extensive. It will be found, however, that the form of the lessons lends itself readily to adaptation to different kinds of classes, and it is believed that the course will be found practicable for use in the average class.

It is the earnest hope of the author that the book will appreciably aid in the greatly needed and exceedingly important work of preparing men and women for effective service as religious teachers in the school of the Church.

The author gratefully acknowledges his obligation to Professor A. C. Knudson, of the Boston University School of Theology, and to the Rev. Oren B. Waite, D.D., for criticisms and valuable suggestions on Section I—the Bible; to Mrs. J. Woodbridge Barnes, Superintendent of Graded Instruction, to the Rev. Henry H. Meyer, D.D., Editor of Sunday School Publications, and to the Rev. Edgar Blake, D.D., Corresponding Secretary of the Board of Sunday Schools, for helpful criticisms and suggestions on Section II—the Pupil, and Section III—the Teacher.

WADE CRAWFORD BARCLAY.

Chicago, April, 1914.

TO THE TEACHER

THE teacher is urged to make a careful study of the plan of the text before beginning his work with the class. Attention is called to the following features:

The Lesson Statement. This is to form the basis of the recitation in the class session. Every member of the class should be required to have a copy of the textbook and to make diligent study of the entire Lesson Statement. The recitation upon it should be participated in by all. The teacher should encourage free discussion, which may be guided by questions. Neither the teacher nor any member of the class should monopolize the time. The inexperienced teacher will do well to study Chapter XXXIII, Methods of Teaching, with especial reference to the use of the conversation method as therein described. The recitation should not be considered complete until the teacher has assured himself that every point in the Lesson Statement is clearly understood by all.

The Constructive Task. This should involve original observation and thought on the part of every member of the class. It is not expected that every student will perform the entire Constructive Task of every lesson. Assignments should be made a week in advance, each student being given at least one item of the Constructive Task on which a written report shall be required. These reports should be read and graded by the teacher. Some two or three of the best reports of the previous week may be read in the class session. In some classes it may be found that the members are able to do all of the work suggested. This is one of the most important features of the course, and it is well for each student to report on as many as possible of the items.

Memory Assignment. The memorizing suggested under each lesson should be done outside of the class session, as a part of the lesson preparation. The teacher may drill the class on the memory assignment but under no circumstances should the major part of the time be thus used. A brief period each week may be given to a review of the memory work of preceding lessons. In the memory drills and reviews a blackboard will be found of much assistance. Thought and practice on the part of the teacher will suggest various ways in which the memory assignment may be so reproduced on the blackboard as to aid the pupils in memorization.

Questions on the Lesson. The questions given are meant to be simply suggestive. The less use made of these printed questions during the session the better. In the preparation of the lesson the teacher should construct his own questions. For the most part the discussion on the lesson should guide the teacher in questioning. That no important point may be omitted he may occasionally refer to his own list of questions.

References for Supplementary Reading. In Section I—the Bible, the references for supplementary reading are all to two volumes, namely, The One Volume Dictionary of the Bible, Hastings (price \$5.00), and the One Volume Bible Commentary, Dummelow (price \$2.50). These are standard books of permanent value, such as may well form a part of the library of every Bible student. In addition each member of the class should be required to have a good, substantial, well-bound Bible of convenient size, preferably the Standard Edition of the American Revised Version. In the other sections of the text each lesson will be found to have references under two heads, namely, *The Worker and His Work Series* and *In the Library*. The Worker and His Work Series consists of eight volumes, uniform in size and style of binding. The set complete, in a neat box, may be purchased for \$3.75 delivered. It is expected that every class will purchase a set of these books for its own use. In addition to the references cited, each member of the class should read through some one of the books of this series pertaining to a particular department of the Sunday school. For example, those who are teaching or who will elect to teach Beginners or Primary pupils, should read The Elementary Worker and His Work; teachers of Juniors, The Junior Worker and His Work; and so forth. Under the second head, *In the Library*, reference is made to a limited number of the most important books in the various general fields under discussion. The titles named should be in the Worker's Library of the Sunday school, or in the public library. If they are not thus available, request made to the Sunday School Board, or to the Public Library Board, might result in their purchase. If not, some members of the class may be willing to invest in one or more of them.

Suggestions and criticisms by teachers are invited, and will be gratefully received. The author may be addressed in care of The Sunday School Editorial Department of the Methodist Episcopal Church, Methodist Book Concern, New York or Cincinnati.

WADE CRAWFORD BARCLAY.

EXPLANATORY NOTES

P. = page; pp. = pages.

Pp. 111f., 113ff. = pages 111 and following page, and page 113 and following pages.

Gen. 15. 13 = Genesis, chapter 15, verse 13.

Gen. 15. 13-17 = Genesis, chapter 15, verses 13 to 17 inclusive.

Exod. 6. 16-20; 12. 40 = Exodus, chapter 6, verses 16 to 20 inclusive, and chapter 12, verse 40.

Luke 15; 18. 1-8; 12. 32 = Luke, chapter 15; chapter 18, verses 1 to 8 inclusive; chapter 12, verse 32.

H.D. = Hastings's One Volume Bible Dictionary.

H.D. p. 349 III = Hastings's Bible Dictionary, page 349, section numbered III.

D.C. = Dummelow, One Volume Bible Commentary.

D.C. p. xvi⁹ = Dummelow Commentary, page xvi, section numbered 9.

W.H.B. = The Worker and His Bible.

E.W.H.W. = The Elementary Worker and His Work.

J.W.H.W. = The Junior Worker and His Work.

I.W.H.W. = The Intermediate Worker and His Work.

S.W.H.W. = The Senior Worker and His Work.

A.W.H.W. = The Adult Worker and His Work.

S.H.W. = The Superintendent and His Work.

W.H.C. = The Worker and His Church.

INTRODUCTORY SECTION

INTRODUCTORY CHAPTER I

THE PRIMACY OF THE PUPIL

I. LESSON STATEMENT

I. THE CHIEF FACTORS IN SUNDAY SCHOOL WORK

When we think of the work of the Sunday school there are five chief factors which claim attention. These factors are: the pupil, for whom the school was instituted and exists; the institution itself, the Sunday school, the school of the Church; the teachers through whom and by whom the work of the school is chiefly done; the lessons, the materials of religious education; and the principles and methods used by the teacher in making the lessons effective in the religious education of the pupil.

Any teacher-training course, elementary or advanced, is principally concerned with these five chief factors.

2. THE FIRST OF THESE

Of these five chief factors the pupil must ever be considered the first. He is the chief factor. *Everything else is for the sake of the pupil.* For him the Sunday school exists. For him the teacher spends and is spent. For him lessons are framed, and studied, and taught. For him principles and methods are conceived and put into practice.

It is exceedingly important that this truth be realized and tenaciously held, both in theory and practice. Our interest should center in the religious life of the pupil. All our effort should be directed toward the development of his spiritual life. If any other interest than this is placed first, we are occupied with things secondary and subordinate. We have to do with life, its nurture and direction. If we turn aside from this to anything else, it is to that which is external and mechanical.

Nothing is more clearly recognized to-day in all education than that the child must be made central in the educational process. It is impossible to do anything for the child if our interest is centered upon something external to him which, because of its excellence or intrinsic value, we want to bring into relation with him. We cannot arbitrarily choose things which to us appear valuable, and im-

pose them upon the child's being or insert them into it, and thus make them a part of him. The child's mind is neither a blank tablet upon which we may write, nor is it an empty receptacle into which we may thrust our treasures at will. If we would aid the child in his development, we must take our stand with him, realizing that he is a living, self-acting being, and bring within his reach what his life needs, what it will take within itself, assimilate, and grow upon.

3. SOME IMPLICATIONS OF THE PRINCIPLE

Let us briefly consider some of *the implications of this principle of the primacy of the pupil.*

(1) **The Purpose of the Sunday School.** A very important question, one which confronts us in the very beginning of our study, concerns the aim of the Sunday school. What is the purpose of the Sunday school? The answer is fundamental because it will determine means, methods, and in some measure the spirit with which the work is approached. To this question numerous answers are returned in teacher-training textbooks and in general Sunday school literature. The answer which has been given most frequently in recent years is, To teach the Bible. It has been variously phrased, one popular statement being, "The Sunday school is the world's greatest institution for popularizing the world's greatest Book." Other statements emphasize the relation of the Sunday school to the Church and its perpetuation as the institutional representation of the kingdom of God. One of these is, "The Sunday school is the Bible-teaching service of the Church."

It is evident that our principle will not allow these statements to be accepted as sufficient. The objection to them is that they are not centered in persons. Teaching the Bible in the school is a *means*, not an *end*. Without question we will teach the Bible, but we shall do so because its lessons surpass all others in developing the spiritual life of the pupil. Again, building the Church through the school is a means, not an end. *The one supreme end of the Sunday school is the development and training of boys and girls, men and women, in Christian character and service.*

A head master of a famous school was once asked, "What do you teach in your school?" "We teach boys," was his wise reply. This is the business of the Sunday school. Its aim is to create Christlike lives. Its purpose is identical with that of the Master, who said, "I am come that they might have life, and that they might have it more abundantly." Nothing less than this can be accepted as a sufficient statement of the purpose of the Sunday school. It

does not exist for the sake of a book—we say it reverently—not even for the sake of the Book of books. It exists for the sake of boys and girls, in order to make of them such men and women as were the great characters with which the Bible acquaints us. Its primary and controlling interest is in the development of a race of God-inspired men and women. In achieving its purpose it uses the Bible because the Bible has demonstrated in multitudes of lives its power to inspire, and to accomplish this development of Christian character.

(2) The Selection of Teachers. In the selection of teachers for the Sunday school, the Church in general has come to realize the absurdity of the old idea that just anyone will do. There is now pretty nearly universal agreement that a high order of intelligence, combined with goodness and strength of character, is required for this work. It has not been sufficiently realized, however, that in addition to these elemental qualifications it is absolutely essential for the teacher to know childhood, if he is to be successful in teaching children.

We cannot lead a child out into fullness of life until we ourselves know the laws in accordance with which development proceeds. We cannot stimulate the pupil along the line of his deepest needs unless we have fathomed the depths of his nature. We cannot bring to him that to which he will respond unless we know the kind of reactions of which he is capable. In the best of our public schools when a pupil is disobedient and disorderly, when he is restless and disinterested, the teacher, instead of taking steps toward having him expelled as a disturber of the peace and order of the school, gives herself with renewed diligence to a study of him, that she may understand him and discover the explanation of her failure to deal successfully with him. We do well in our Sunday school work if, when we observe that boys and girls are disinterested and are leaving the school, instead of blaming total depravity or finding fault with external conditions in the community, we set ourselves to a renewed study of the religious interests and needs of our pupils. The "dullness" and "irresponsiveness" and "disorderliness" of the *average* boy in Sunday school are simply reflections of the teacher's inability to deal with the pupil. Our work will never be as effective as it ought to be until, among the first questions asked concerning a would-be teacher is this: "Does he know boy nature?" or "Does this woman understand girls?" As it is, teachers are usually more concerned about telling boys and girls what they ought to be than in understanding what they are in order that they may

be prepared to help them become what they ought to be. It must be said that where some teacher-training graduates fail other untrained teachers succeed because they have a love for children, a feeling of human sympathy and comradeship with them which gives them an instinctive understanding of their nature and needs. Love imparts insight to knowledge in a truly wonderful way. No amount of cold, unsympathetic study of scientific facts about child nature will prepare a man or woman to nurture the spiritual life of boys and girls. Learning without love is preparation for failure.

(3) **The Choice of Lessons.** How shall lesson courses for the Sunday school be chosen? In answering this question attention in the past has been centered upon the Book. Instruction concerned itself with the Bible—how best to arrange courses in order to cover the entire Bible and insure that the different parts of it be given a place in the scheme of lessons. This method of procedure was indicative of a general attitude. It might almost be said that the child was regarded as existing for the sake of the Book, his memory created that the Bible might have a place to lodge. Likewise, in general education students were subordinate to studies. Teachers centered their attention upon a certain body of truth and considered only how they might get it into the minds of their students. Of such a process it might truly be said:

“We teach and teach,
Until like drumming pedagogues, we lose
The thought that *what* we teach has higher ends
Than being taught and learned.”

But a great shift has been made. General education now denies to *subjects* this central place. It centers its attention upon *persons* and asks: “What do the nature and needs of the pupil of this particular age suggest as to the materials of education to be brought to him? What do his interests and needs demand in the way of subjects?” A similar change is rapidly taking place in religious education. Says J. T. McFarland: “The shifting of interest from externals to vitalities is the thing that most characterizes the religious education of the present day. Now for the first time it is being recognized that the curriculum is for the child, not the child for the curriculum, that the material of teaching must be determined by the vital needs of those to be taught. Life must have unchallenged and unobstructed right of way in religious education. The central interest must be the human being whose development is proposed.”

The principle which we are considering requires just this procedure in choosing lessons for the Sunday school. All lessons, whatever their origin or character, must be regarded as subservient. Personality is more than lesson material. Our object is the development of life, not the complete and orderly arrangement of subject matter into lessons. We believe that God is more interested in the right ordering of a boy's life than he is in the systematic division of the Bible into lessons.

We find in the Bible a wide variety of lesson material. At least the larger part of it will be required by the developing individual some time in his life, in order that his religious education may be complete. Of all the world's literature, the Bible has that which is most perfectly fitted to inspire, to stimulate, to lead life out into its finest and largest self-realization. No one can be ignorant of it and live a rich, strong, Christian life. It did not come into existence all at once; it was a *growth* of centuries. It is therefore just, for every reason, that we should allow the developing nature of the pupil, rather than exterior considerations, to determine when the several kinds of lesson materials from the Bible shall be brought to him. Whatever lesson material in addition to that of the Bible is demanded by the growing life we shall be ready and willing to provide.

(4) Principles and Methods. In the light of the principle under consideration no principles of teaching are really valid, no methods effective, unless they are fruitful in maximum measure in their influence upon the life of the pupil. A principle is to be valued, not according to the antiquity of its origin nor the weight of its promulgator's name, but only according to its results in the life of the pupil. Or, as Professor Coe states: "In large part educational laws originate in the child and find their point of application in the teacher. In a true sense the child gives laws and the teacher obeys."

So also with methods and plans in Sunday school administration. A single illustration will point our meaning. A favorite plan in Sunday school administration in the past has been for the entire school to meet together in a mass assembly. This originally came into vogue in all probability because it is the simplest, easiest, and least expensive method of assembling the school. There is now a decided tendency toward holding entirely separate departmental assemblies. The statements commonly heard in defense of the older plan are to this effect: "I like to see my school all together; it makes so much better appearance." "The school seems so much

bigger when it meets all together." "Our church building will not permit of the separate assembling of the departments, and we cannot afford to build a new Sunday school building." As reasons, these statements are superficial and trivial. The real question to be asked is, Which plan enables the Sunday school to do its work for its pupils most effectively? If the answer to this question is clear, nothing should be allowed to stand in the way of ultimate realization of the better plan.

4. THE TEST OF A GOOD SUNDAY SCHOOL

Sunday schools are judged by many standards. Commonly, people form their opinion of a school from the building in which it is held, from its size, the order of its sessions, its organization, its popularity in the community, or by a combination of some of these, or similar, standards. There is only one supreme test of a good Sunday school and that is the personal test. The goal of our work is spiritual. The method is the evangelism of teaching. The measure of our success is in terms of Christian character. Any Sunday school is fulfilling its real purpose to the extent that it is succeeding in leading its members to live lives of obedience and loyalty to the will of the heavenly Father and of loving, self-denying service to men. If it is doing this, it is a good Sunday school. If it is not succeeding in this, no matter how big it may be, how strong an organization it may possess, or how complete an equipment it may have, it is a failure.

II. CONSTRUCTIVE TASK

Consider the work of the Sunday school with which you are best acquainted:

1. What seems to be placed first in the plans and work of the school?
2. What do the boys and girls think of the Sunday school?
3. What is the test of success most commonly applied?

III. MEMORY ASSIGNMENT

"Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me
Have vanished quite away.

"For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladness of your looks?

"Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead."

—Longfellow.

1. Five chief factors in the work of the Sunday school:
a. The Pupil; b. The Institution; c. The Teacher; d. The Lessons; e. Principles and Methods.

2. The supreme end of the Sunday school: The development of boys and girls, men and women, in Christian character and service.

IV. QUESTIONS ON THE LESSON

- What are the five chief factors in the work of the Sunday school?
- Which is the first of these?
- What, then, should be the center of our interest and effort?
- What is the general application of this principle in education?
- Give some statement which you have heard of the purpose of the Sunday school and criticize it.
- What is the objection to the statement quoted?
- What is your statement?
- What is commonly required in a Sunday school teacher?
- Why is a knowledge of childhood necessary to the teacher?
- What, therefore, is one of the first questions to be asked in selecting a teacher?
- How have lesson courses for the Sunday school been chosen in the past?
- What is the relative place of subjects and persons in general education to-day?
- Why should this order be preserved in choosing lessons for the Sunday school?
- What is the test of validity for principles of teaching? For methods and plans in Sunday school administration?
- How do people usually judge a Sunday school?
- What is the supreme test of a good Sunday school?
- Has your Sunday school worked out a clear statement of its purposes and so published it that all know its aims?

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In the Worker and His Work Series*
 - 1. The Central Position of the Pupil.
I.W.H.W. p. 70.
 - 2. The Determination of Lesson Materials.
J.W.H.W. pp. 88, 89.
- II. *In the Library*
 - 1. Education as Development of Life.
Coe, Education in Religion and Morals, Chap. VII.
 - 2. The Personal Ideal in Sunday School Work.
Cope, Efficiency in the Sunday School, Chap. VIII.

INTRODUCTORY CHAPTER II

THE SUNDAY SCHOOL AS A RELIGIOUS INSTITUTION

I. LESSON STATEMENT

The Sunday school, we have already seen, is a religious institution; its object the religious development of the pupil; its method the evangelism of teaching. We are now to consider the Sunday school in its relation to certain other great institutions, and also consider somewhat more in detail how it is to do its work.

I. RELATION OF THE SUNDAY SCHOOL TO THE CHURCH

(1) **The Sunday School the Church School.** The Sunday school is not a separate institution. It is a part of a larger whole. It exists within the Church and as a part of the Church. It is a part of the Church specially organized to carry on the work of religious education. As a whole is not entire without all its parts, so the Church is not complete without the Sunday school. The aims and purposes of each interpenetrate the other. The ultimate end of both is the same.

The Sunday school in its present form is modern, but Christian religious instruction is as old as Christianity itself. Jesus called his followers disciples, that is, learners, and commanded them to go and teach the nations. The Sunday school is the agency by means of which the Church in our day does its work of systematic religious instruction. It is maintained by the Church, is under the control of the Church, and is responsible to the Church. Its teachers are teachers in the Church of Christ. *The Sunday school is the school of the Church.*

(2) **For All Ages.** The Sunday school is not the children's Church. It is for children, and children and young people should constitute a large part of its membership, since almost half of the nation's population are under twenty years of age; but it is also for adults. The Sunday school is not exclusively for children any more than the Church, as a whole, is exclusively for grown people. All of the Church is for both children and adults. We cannot and must not divide the Church up into parts of which we

shall say one is the children's part and another the grown people's part. It would seem that such a statement ought by this time to be unnecessary; unfortunately, it is not. Frequently ministers and convention speakers label the Sunday school "the children's Church," or "the nursery of the Church," or narrow-visioned church members cut off a plea in behalf of the Sunday school with the contemptuous sneer, "It's only the kids' department of the Church." The Church and Sunday school are *one* for everyone; and the success of each, to a large extent at least, depends upon the coöperation of the other. In the conduct of the public services—children and youth, as well as adults, should be in mind. The Sunday school of a church which is really alive will number many adults among its attendants.

(3) The School of the Church. In fulfilling its divine purpose in the world the Church has used various methods. In our day it is turning with new faith and energy to the educational method. This method has been thoroughly tried and has been found to be the most effective and efficient of any. It is not new, for it was used by Jesus, and was the chief instrument in the conversion of the Roman world to Christiãity. It received new emphasis in the Protestant Reformation. In recent years all Churches have been turning again to it as the most fruitful means of making the religion of Christ regnant in the lives of men. This method is not opposed to evangelism. It is itself a form of evangelism. The evangel is the truth of God. The conviction which lies back of its use is that the Holy Spirit can do his creative, illuminating, transforming, and sanctifying work in souls spiritually alive through educational means; in other words, that Christian character can best be formed by religious teaching and training. It honors the truth of God. "It works quietly but with a purpose that is deep and broad and long. It knows how to wait as well as work." It is not intolerant of other religious methods, but seeks to encourage them, and craves for its subjects all that they can do for them. It stands exclusively for no one type of religious experience, but realizes that God has many ways of revealing himself to the children of men and of working his will in them. It is not jealous, but recognizes as an ally every influence which may be brought into contact with the life to stimulate, broaden, intensify, or strengthen.

It is because the Church believes profoundly in religious teaching and has found it exceedingly profitable, that we have the Sunday school. It is the institution which the Church has called into exist-

ence as its chief agency of religious education. *It is the SCHOOL of the Church.*

The Sunday school differs from other schools which have curricula made up of definitely prescribed subjects. In the high school, for example, pupils study United States history, English literature, algebra, and other subjects. The high school, it would generally be conceded, fairly fulfills its purpose if it succeeds in imparting knowledge of these subjects. *But the Sunday school is a school of religion.* Its purpose, much less than that of other schools, is to give information about subjects. It exists to develop a life—the life of God in children and youth and adults—just as the Church exists for this purpose. But the Sunday school is organized to do this work by means of religious teaching. Consequently, the Sunday school uses only such subject matter as is believed to be most effective in building up moral and religious character. It finds this chiefly in the Bible.

2. RELATION OF THE SUNDAY SCHOOL TO THE HOME

The home is the first and most important school of religion. The first and last responsibility for the religious instruction and for the development in Christian character of childhood and youth is upon parents. The Sunday school can never take the place of the home in the religious education of the child. The success of the Sunday school depends largely upon securing the coöperation of the home. This is not to say that the Sunday school can do nothing where the home influence and training are against religion, but, rather, that it can do its perfect work only where home and Sunday school coöperate sympathetically.

Formerly it was often said as an objection to the Sunday school that it released parents from a sense of their responsibility for the religious nurture of their children. Better not have a Sunday school than that this should be the case to any general extent. To guard against such an effect, as well as a means of aiding its own work, the Sunday school should make an earnest effort to bring parents to recognize and accept their responsibility for teaching and training their children in religion. Always we should avoid giving the impression that the Sunday school assumes exclusive responsibility. Rather let us say to parents, "We are trying to help you in your work for your children." Many parents painfully feel their lack of qualifications for teaching their children. This gives the Sunday school an opportunity to enter into a helpful relationship. Let the parents be visited, counsel

kindly given, and the best printed helps in the way of periodicals and books recommended.

3. RELATION OF THE SUNDAY SCHOOL TO THE PUBLIC SCHOOL

The purpose of the public school is not foreign to religion. Stated in its highest terms, it may be said to be a religious purpose. The great educational reformer, Comenius, whose influence has been very potent in recent years, defined a school thus: "I call that a school perfectly fulfilling its mission which is a place for the building up of a genuine manhood; where the spirit of the learner is baptized into the glory of knowledge and wisdom, quick to understand all things secret and revealed; where the emotions of the soul are brought into harmony with all the virtues, the heart so won by the love of God and filled with it that it is possible for all who are intrusted to the school to be led into true wisdom and to become accustomed even here on earth to lead a heavenly life." The National Educational Association, a large and influential organization whose membership consists chiefly of those engaged in public school work, declared by resolution in 1905, "The building of character is the real aim of the schools, and the ultimate reason for the expenditure of millions for their maintenance." As never before it is now realized by educators that a symmetrical development of life requires ministry to physical, mental, moral, and religious needs. The separation of church and state in America has handicapped moral and religious education, as such, in the public schools. It has not only banished dogmatic religious instruction; it has caused all definite religious teaching to be frowned upon. In many parts of the country even the reading of the Bible without comment, and also prayer, are prohibited. The teaching of morals to be effective must be reënforced by an appeal to the religious sentiments. Education with religion left out is barren and unfruitful. The only sure basis for character is religion. Without the undergirding of religious instruction the public school builds upon an uncertain foundation. The Sunday school is therefore necessary to the public school in order that the latter may do its perfect work.

On the other hand, the Sunday school needs the help of the public school. The latter is a highly developed educational institution. It employs efficient educational methods. Since the Sunday school is engaged in an educational task it can learn much by observing the work of the public school. The interest of the pupil in his Sunday school lessons may often be increased by bringing these lessons into relation with the work he is doing in day school. For this

reason the teacher will do well to keep himself constantly informed as to what his pupils are studying in the public school. It is very essential that no separation be made in the child's mind between religion and everyday life. Every possible connecting link should be forged between the religious teaching of Sunday and the week-day life and study. The child lives one life. He should be taught according to the highest conception of life and living in both schools, and the teaching so correlated that he cannot tell where one ends and the other begins. Each school without the other is incomplete. They should therefore coöperate to the fullest possible extent, in order that together they may accomplish their highest aim, the complete development of Christian character.

4. THE SUNDAY SCHOOL AT WORK

(1) The Distinguishing Feature of Sunday School Activity.

The Church has various departments, each with distinguishing features. The Sunday school is distinctively the *teaching* institution of the Church. It seeks to develop the religious life and character by teaching. We cannot have complete Christian character without intelligence upon the great principles and truths of religion. Christian people must know the fundamental moral laws which underlie all civilization; they must be acquainted with the great religious conceptions of God's revelation to men; they must have right ideas of God, of his nature and of his relations to men; they must know of their duties to God and likewise the Christian teaching on social relations and duties; the ideals for personal life given to the world in the life and teachings of Jesus must be made familiar to them. Religious devotion and enthusiasm is good, but it needs the broadening influence of religious knowledge to make it most effective. How may one be an efficient representative of Christianity if he knows nothing of the historical beginnings of the Christian religion, its antecedents, and its institutional development through the centuries? It is through the teaching of these supremely important things that the Sunday school does its distinctive work.

(2) **The First Emphasis in Sunday School Activity.** Since the distinguishing feature of the Sunday school as an institution is teaching, this should receive first emphasis. It is a school, and it cannot be a good *school* unless *its teaching is well done*. A big crowd does not constitute an efficient school; instead, it may be a mob. Pious exhortation is not religious teaching, and cannot take the place of it. There are various common tests which are entirely

superficial, even false criterions of Sunday school success. A Sunday school may be the biggest in the town, its picnics or sociables may be the events of the year; it may precede other schools in popularity and in half a dozen other ways, and yet it may entirely fail of being an efficient school. The Sunday school will be worthy of the name of a good school just in the measure in which it is able to secure good teaching.

(3) The Larger Meaning of Teaching. By teaching we mean more than merely acquainting minds with facts. That in itself is a barren process. Teaching in the Sunday school must not be thought of as limited to instruction. It is not wholly an intellectual process. Rather it is to be understood as including all that a mature person can do in aiding the development of the immature, inspiring and stimulating them through example and fellowship, counsel and instruction, and especially through the guidance and direction of action. It must be realized that there is no real impression of truth without corresponding expression in action. Even if knowledge of the truth without expression in deeds were a possibility, we should not be satisfied with that. In our Sunday school work we demand the knowledge which influences life and molds action. We aim both to inform our pupils as to what it means to be Christians and to train them in Christian habits of life and conduct. Christianity is propagated not merely by imparting a knowledge of its precepts but by making Christians. We cannot do this unless our teaching reaches both understanding and will. Our pupils are not automatons; they are free agents. We aim to secure not forced conduct but voluntary, free expression. The good Sunday school is both a school of instruction and a school of practice.

(4) The Test of Effective Teaching. In the preceding chapter it became clear to us that in judging of the efficiency of a Sunday school it was necessary to look beyond the Sunday session and observe its boys and girls, its men and women, on the playground and on the street, in the homes and in the market place. The final test is in terms of personal character—*What kind of persons has the Sunday school helped its members to become?* Do they fitly and loyally, in ideals and character, in conversation and conduct, represent Jesus Christ? Education was never more potent than in our day in making men successful, as defined in the narrow sense of barter and sale; the wits of men are sharpened to gain their ends in a larger way than ever before. But many men whom the world counts successful are complete failures judged by the standard proclaimed by Jesus. *State education makes men successful. Religious*

education must make them Christians. The efficiency of the Church's school is determined by this test and no other.

II. CONSTRUCTIVE TASK

Consider further the work of the Sunday school which you know best: Write answers to the following questions:

1. What purposes seem to be dominant in the work of the school?

2. What is the relation existing between the Church and the Sunday school? Can you suggest ways by which the Sunday school might be made more truly the school of the Church?

3. To what extent is the Sunday school coöperating with parents in the religious nurture of their children?

4. Are the relations between the Sunday school and the public school sympathetic? To what extent do they work together?

III. MEMORY ASSIGNMENT

What is education in the full, complete sense, in which sense it includes religious education? Some definitions are:

"All true education culminates in character and is not, therefore, merely the cultivation of intelligence, but even more the affections, the moral judgment, and the will" (Pestalozzi).

"Education is the training and development of all the powers of life to meet all the problems of life, and to realize all the possibilities of life."

"Education is man's conscious coöperation with the Infinite Being in promoting the development of life; it is the bringing of life in its highest form to bear upon life, individual and social, that it may raise it to greater perfection, to ever-increasing potency" (Bishop Spaulding).

IV. QUESTIONS ON THE LESSON

How is the Sunday school related to the Church?

Is Christian religious instruction modern?

Criticize "the children's Church" as a name for the Sunday school.

Tell what you can of the use of the educational method by the Church.

How is it related to evangelism?

What conviction lies back of its use? Describe its spirit.

Compare the Sunday school with other schools.

What is the place of instruction in the Sunday school?

What determines the subject matter used in Sunday school teaching?

Why must the Sunday school have the coöperation of the home?

How may the Sunday school work with the home?

How is the work of the public school related to religion?

How, then, are the public school and the Sunday school related?

How is the Sunday school chiefly to do its work?

Why is it important that the Sunday school interest itself in the conduct and action of its members?

What is the primary test of a good Sunday school? Its ultimate test?

To what extent are we justified in allowing that the time of boys and girls is so occupied in public school work that it will not do to require real work of them in Sunday school?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. The Sunday School the School of the Church for All Ages.
A.W.H.W. p. 22².
2. The Sunday School and the Home.
J.W.H.W. Chap. XIX.
3. The Teaching Function of the Sunday School.
A.W.H.W. p. 27².
4. The Measure of Sunday School Success.
A.W.H.W. Chap. XII.

II. *In the Library*

1. Religious Instruction Before the Time of the Modern Sunday School.
Pedagogical Bible School, Haslett, pp. 17-33.
2. The Home as the Primary Agency of Religious Nurture.
Religious Education in the Home, Folsom, p. 11ff.
3. The School and the Church.
The Modern Sunday School, Vincent, Chap. II.

INTRODUCTORY CHAPTER III

THE CHILD AS THE SUBJECT OF RELIGIOUS EDUCATION

I. LESSON STATEMENT

I. METHOD OF APPROACH

(1) **Lack of a Valid Method in the Past.** Throughout the lifetime of the Church there has been wide diversity of view of the child and of method of his treatment. Even to-day there is no general agreement of opinion as to the child's religious nature, and the best way of dealing with him. This has resulted from our method of approach to the subject. We have viewed child nature from the standpoint of doctrine. We dogmatized about the child instead of studying him. We went to bulky theological books, often the writings of priests and monks of pre-Reformation times, who had no children of their own, and we accepted as authoritative the statements handed down from them. If a doctrinal statement was called into question, and we wished to buttress our opinion, it seldom occurred to us to go to the child himself for confirmation of our view; by force of long habit we went to our standard volume of systematic theology. We will never come to agreement by proceeding in this way. Here, again, we must observe *the principle of the primacy of the person*—we must go to the child himself for information. We must adopt Froebel's motto, "Come, let us live with our children," and we must be true to it until we have so fully acquainted ourselves with children that we know them through and through. Just to the extent that we discover the real child we shall be able to agree in our views of child nature.

(2) **The Scientific Method.** The scientific method seeks first-hand information. Its use in the study of human beings has given rise among other sciences to *psychology*, the science of mind. As a branch of psychology we have *paidology*, or, as it is more commonly known, *child study*, the science of the child.

a. **PSYCHOLOGY.** Psychology concerns itself principally with the study of the mind and its processes. It discovers, describes, classifies, and seeks to explain the workings of the mind. In considering the modes of the mind's activity it distinguishes three: the mind feels; the mind thinks; the mind wills. Corresponding to

these, it treats of feeling, intellect, and will; yet it recognizes that the mind is not three but one.

b. CHILD STUDY. Child study concerns itself with the study of the developing nature of the child. Numerous scholarly men, scientific observers trained in accuracy of method and exactness of observation and statement, have studied children and have set down the results of their study. Among the many advances of recent years none have had in them larger possibility of help to the religious worker. The debt of the Church to the pioneers in the field of scientific child study is very great and should be thankfully acknowledged. It is not maintained that the study has as yet reached the stage of an exact science. On some lines the data which have been gathered are as yet insufficient upon which to base final conclusions, but more are constantly being gathered. As yet it is inevitable that there should sometimes be divergent, possibly even contradictory, statements. Nevertheless, rapid and most encouraging progress has been made toward accurate knowledge of child nature.

Child study is a broad subject. It has to do with the child in every aspect of his being and in all of his relationships. Not forgetting that the child with his complex nature is a unit, we are chiefly concerned with him as a religious being. This narrower study is commonly called *religious psychology*.

2. SCIENTIFIC FINDINGS

(1) The Child as Psychology Finds Him.

a. NATIVE INSTINCTS. Psychology finds the infant at the beginning of conscious life to possess a capacity to distinguish pleasurable from painful sensations and to respond to each with bodily motions. He also has a few inherited instincts and appetites. All of the actions of the infant are instinctive. They are not willed or purposed. Every one is an automatic response to some stimulus. Consciousness looks on, but neither commands nor forbids. None can be rightly said to be either "good" or "bad" in an ethical sense. The appetites simply represent needs of the physical nature. To the psychologist they bear no badge of derangement or disability. As infancy passes, the germs of the faculties of perception and thought, previously hidden, reveal themselves by growth. The senses appear, rapidly strengthen, and crave expression. The child wants to taste and feel and see and hear and speak. He is in the grip of a wonderful power hidden within himself which is constantly pushing him on and out and up. He is "always yearning

to be learning, anything at all." His desires and impulses and tendencies are neither evil nor good; they are nonmoral; but they are the raw material out of which good or evil, virtue or vice is certain ultimately to issue.

b. THE EVIL TENDENCY IN HUMAN NATURE. Natural appetites which have a function necessary to the life and well-being of the human organism have also possibilities of injury and evil if allowed to develop unregulated. Not only so: as the child grows, tendencies manifest themselves which, unless they are held rigidly in check, will make for an evil character. The impulse which the child has, for example, to defend himself and his possessions, if unregulated soon makes him quarrelsome, abusive, and tyrannical. This and other like impulses form the psychological bases for Plato's figure of the white and black steeds and for his observation, "The horses of the soul's chariot pull different ways." Religious education must involve constructive direction.

c. CHARACTERISTICS OF THE CHILD OF RELIGIOUS SIGNIFICANCE. During early childhood characteristics are seen in the child which have special religious significance. The child endows the objects of his world with spirit and personality. He imputes to the things which he knows familiarly a life such as he himself possesses. The trees, the flowers, the doll, even the toy animal, possess life and feel as he feels. Further, he seeks a personal cause behind the objective world and his own life. Very early he seeks for a cause lying back of external manifestations. Thus the idea of a personal God seems to be almost naturally supplied him. Likewise it is believed by some thorough students of child nature that an instinct of immortality is native to the child. The notion of death as an end of life is foreign and unreal to him. Numerous other characteristics of childhood have profound religious significance. The child is eager to know. He asks numberless questions. He is affectionate and trustful. He readily responds to kindness, sympathy, and love. The words of Pestalozzi are significant: "These forces of the heart—faith and love—are in the formation of immortal man what the root is for the tree." *Psychology finds the little child to be a being in the process of becoming, with a capacity for moral character but at the same time with inherent possibilities of evil, and with a positive basis in his nature for religion.*

(2) **The Findings of the Science of Religion.** Wide research has found man to have been universally a religious being. It is human to be religious and something less than human not to be religious. Man is prone to seek God as the sparks fly upward. As

Augustine said, "Thou hast made us for thyself, and our souls find no rest until they rest in thee." *As a human being the child shares the religious inheritance of the race.* As a latent element in the infant's nature there is that which is not only a capacity for religion but a guarantee that in some degree and measure the developed being is bound to be religious. It is the work of religious nurture to bring the child into possession of his complete religious inheritance as a member of the human race.

3. THE CHURCH AND THE CHILD

We have been viewing the child as the subject of scientific study. This investigation reveals him to be a person in process of becoming, with capacity for moral character, although withal with inherent possibilities of evil, and with certain characteristics of peculiar religious significance, and, moreover, by an inalienable law of his being, bound to be religious after some pattern. The question presents itself, Can the Church adjust its thought and practice to this conception of child nature? Will the Church undertake in adequate measure to nurture and train this real child as he has thus been revealed?

(1) **Jesus's Teaching Concerning the Child.** One good reason for an affirmative answer to this question is that more and more the Church is coming to take to heart the teaching of the Master concerning little children. There is no more beautiful picture in the Gospels than the scene wherein the mothers brought their little ones to the Saviour for his blessing. The words of the Master in rebuke of those who objected clearly define the relation of little children to the kingdom: "Suffer the little children to come unto me," he said, "and forbid them not: for of such is the kingdom of God" (Mark 10. 14). "Of such" is a possessive. It is as if he had said of children, as he did of "the poor in spirit," "theirs is the kingdom." On another occasion the disciples disputed as to who should be greatest in the kingdom. "And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18. 2, 3). That is, speaking to adults, he declared they must have the child spirit—be like children—or fail to enter the kingdom. Once let the teaching of the Master be appreciated at its full value, and accepted with all its implications, and the Church will realize that her greatest responsibility is for the nurture and training of childhood and youth.

(2) **The Changing Thought of the Church.** Again, ever since Horace Bushnell wrote his epoch-making book, *Christian Nurture*, in 1847, the thought of the Church has been changing with regard to child nature, until the dominant Protestant teaching of to-day provides an adequate theoretical basis for the work of religious education. Little children are now almost universally believed to be in a state of favor with God. The Holy Spirit is continually present in their hearts from earliest consciousness. Thus they have a germinal spiritual life which only needs proper nurture and development, and in time the assent of the free personal will, to become dominant. This all-important process is to be accomplished by means of the religious nurture of the child.¹

(3) **The Needs of the Child.** What, now, are the needs of the child which the Church, through its Sunday school, should seek to supply? The answer to this question as here given is in the nature of a preview of that which will be presented more fully in the lessons in which we study the child in the different periods of his development.

I. HE NEEDS AN IDEAL ENVIRONMENT. Early childhood is pre-eminently a time of impression and absorption. The impressions the child receives tend to find expression and thus to become a part of himself. One of the first determinative factors in his life, there-

¹A statement of this view, by Dr. J. T. McFarland, which because of its strength and clearness should become a classic in the literature of the subject, is as follows:

"Christ meets the soul with his redemptive grace the moment it touches upon the shores of time; and every child born into this world comes into life under the healing shadow of the cross. Only upon that supposition was Jesus himself justified in saying of little children, 'Of such is the kingdom of heaven.' If the child is alienated from God and is in the bonds of iniquity from the beginning, he cannot be regarded as in any sense representing God's kingdom of holiness. Consequently, I insist that we shall begin with the child where Christ began with him and recognize him as a child of God and treat him as such. . . . And this faith in the standing of the child in God's kingdom is basal in religious education. . . . Education is not creation. We must have the raw materials upon which to work. And education deals not with dead but living things. The physical trainer must have a living body with which to work. A corpse should be sent to the cemetery, not to the gymnasium. The educator of mind must have a living mind, having capacity for receiving knowledge, and powers and faculties capable of being drawn out and exercised. . . . Religious education assumes the existence of a living soul having spiritual faculties, a nature capable of moral perception and understanding and action. A dead soul, if we can conceive of such a thing, may be an interesting subject for theological autopsy and dissection, but not for religious education. This thought is fundamental to our work as religious educators. The Sunday school is not a morgue but a school that deals with spiritual life. The soul does not come into the world spiritually stillborn, but alive, having in it all the latencies of immortality, holding an infolded life capable of infinite unfolding into spiritual strength and beauty. Let no theological mists obscure this fact. Our work in religious education begins with life and deals always with spiritual vitalities. The children whom God has given us are the living children of the living God. Christ declared that they belonged to his kingdom; he called them his lambs, and he commands us to feed them. Not the dead, but the living may be fed."

fore, is his environment. Of all persons the little child may most truthfully say, "I am a part of all I have met." Thus a chief service to be rendered him consists in making his environment and associations as nearly ideal from the religious standpoint as possible. The home must be reached and the importance of their example impressed upon the parents. Attention must also be given to the choice of associates.

2. HIS RELIGIOUS FEELINGS NEED TO BE NURTURED. The feelings are an important and influential element in the life. Says President Eliot: "The world is still governed by sentiments and not by observation, acquisition, and reasoning. National greatness and righteousness depend more on the cultivation of right sentiments in children than on anything else." The child is capable of religious feelings long before he is capable of religious thought. His early sense of dependence, the beginnings of love and trust, his natural awe and reverence must be fostered. We are to recognize that he is helped religiously by whatever satisfies the hunger of his religious feelings.

3. HE NEEDS GUIDANCE IN HIS EARLY CHOICES. The beginnings of will need to be carefully watched over. Here, as in the matter of providing a right environment, the Sunday school can be only a poor substitute for the Christian home, but it can do much for the child who does not have the kind of a home he ought to have. The problem is, How may the child be so trained that he may come habitually to cherish and develop his good impulses, to hold in check and subdue his impulses which lead to evil, and to exercise his powers of choice in behalf of the right? Sin for a child becomes possible only when he has come to distinguish between right and wrong, and of his own will chooses to do wrong. The years of early childhood are especially important because within them are the springs of habitual action. The foundation must be laid early in habitual right choices if the building is to be of right character.

4. HIS INTELLECT NEEDS TO BE INFORMED. Soon after the child enters the Primary Department of the Sunday school, if not before, his school life begins. His mental horizon widens rapidly. He thinks more for himself. His stock of ideas increases with great rapidity. He now asks, not so much "what" as "why." He takes his toys to pieces to see how they are made. He makes investigations on his own account. Reasoning begins to develop. *He needs the instruction of the religious school, the religious answers to his many questions.* His growing intellectual life needs the kind of mental food that will strengthen his good impulses.

5. HIS ACTIVITIES NEED TO BE DIRECTED. Instruction will certainly fail unless the child is aided in giving expression to the religious lessons which we wish him to learn. Truth to be made a part of character must be given hands and feet. No matter how clearly the pupil may understand its abstract statement, he makes it a part of himself only by putting it into action. There can be no real teaching if the teacher confines his effort to a thirty-minute lesson session once a week. The child's life is a life of action and the teacher must find things for him to do which express the truth. Only as he becomes a doer of the truth does it become his own.

6. HIS SOCIAL SELF NEEDS TO BE AWAKENED. He is to live in a world of persons, and he cannot live to himself. The all-inclusive commandment of the gospel is that of love. To be a Christian is to share the life of God, and to share one's own life in the unselfish, loving, personal service of men. Here, again, the home is of first importance, and the public school can do much; but the Sunday school also has a work to perform.

7. HE NEEDS PERSONAL ASSISTANCE IN THE LIFE OF STRUGGLE. The child is born into a world of moral struggle. As we have seen, his nature is such that it is certain to become a battle ground. Evil influences from without and ill-directed and undirected impulses from within force an early beginning of the conflict. We have thus far been considering the normal child; that is, of normal inheritance of appetites from his forefathers. In many cases, however, the child is cursed by heredity with abnormal appetites and subnormal powers of mind and will. Here the conflict is destined to be long and severe. By example and precept, by appeal to the natural moral and religious impulses, by awakening those that are dormant and cultivating those that have been awakened, by stimulating and aiding right conduct, and, above all, by *personal sympathy and fellowship*, the Sunday school may mightily assist on the side of a moral and religious life.

(4) **The Supreme Service of the Church.** The Church performs its supreme service for the child by revealing the Heavenly Father and the Saviour to him. His religious needs in their totality are met as in no other way by making known to him the love and care of the Father, and acquainting him with the life, grace, and power of the Saviour, his everpresent Friend and Helper.

5. THE CERTAIN HOPE

In its work of the religious nurture of the child the Church, if the home and society give it anything like a fair chance, has certain

hope of success. There is no other part of its work in which the Church may engage in such sure confidence as this. *The law of progress upward is written in the very nature of the child.* God is on the side of the Sunday school. Or, better, the Sunday school which understands its work to be that of assisting the religious development of the pupil is at work with God. It is on God's side. He who works with God cannot fail.

II. MEMORY ASSIGNMENT

"Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory, do we come
From God, who is our home:
Heaven lies about us in our infancy."

—William Wordsworth.

1. Jesus's teaching on child nature: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10. 14).

2. Needs of the child which the Sunday school seeks to supply: (a) An Ideal Environment; (b) Nurture of the Religious Feelings; (c) Guidance in Early Choices; (d) Mind Informed; (e) Direction of Activities; (f) Personal Assistance in Moral Struggle; (g) Above all, Acquaintanceship with the Father and with the Saviour.

III. QUESTIONS ON THE LESSON

What is the teaching of Jesus concerning children and the kingdom?
What is the present dominant Protestant teaching concerning children?
Describe the child as psychology finds him.
How may moral evil arise in the child?
Name some characteristics of the child which are of religious significance.
Why may we be sure that the little child is in some degree religious?
Why is it important that the environment of the child should be good?
What is the significance of early choices?
What is to be said about the nurture of the feelings?
What service has the Sunday school to perform in the way of instruction?
Is the child likely to have an easy time in living a right life?
Why may we work in certain hope of success?

IV. REFERENCES FOR SUPPLEMENTARY READING

I. In the *Worker and His Work Series*

1. The Religious Nature of the Child.
S.W.H.W. pp. 156-158.
2. The Religious Life of Little Children.
E.W.H.W. Chap. X.

II. In the *Library*

1. The Child and Theology.
Education in Religion and Morals, Coe, Chap. IV.
2. The Child and Religion.
Psychological Principles of Education, Horne, pp. 343f.
3. The Child and the Church.
The Child as God's Child, Rishell, Chap. VII.

INTRODUCTORY CHAPTER IV

THE PLACE OF THE BIBLE IN RELIGIOUS EDUCATION

I. LESSON STATEMENT

Of all the books in the world one book holds, by unanimous consent of all the foremost nations, a place of unique preëminence. This appears in the reverence and respect in which it is held, in the extent of its circulation, in the number of other books based upon it, and in its influence upon the heart and the life, testified to by many of the most intelligent as well as the most devout of men. Sir Walter Scott spoke the world's mind when in his dying hour, having indicated his wish for a book and being asked what book he desired, he replied: "There is but one book. Give me the Bible."

I. THE PREËMINENCE OF THE BIBLE

The preëminent place of the Bible as the principal source of lesson material in religious education is undisputed. It is well that we consider some of its qualities, by right of which it holds this place.

(1) **It is a Literature of Power.** We owe to De Quincey the distinction that the Bible is a literature of power rather than of information. We go to it not so much for facts as for inspiration for the highest living. The world is full of books of information, but there is only one book of life. It has been said that "the Hebrews had a genius for finding the truth to live by." The Bible is a depository of the truth, just that kind of truth which childhood and youth and old age need as a preparation for full and complete living; but to say this is not enough. There is truth—truth valuable for life, and much of it in creeds and in textbooks on ethics and theology. But the Bible is more. In it and through it a life breathes which gives it a potency, quick and powerful, the like of which no other book possesses. It was given that we might have life, and it has a power in developing life, unique and peculiar to itself.

(2) **Its Personalities Are the Greatest.** The most significant element in religious training is personal influence. We must depend more upon the contagion of character than upon precepts. Nowhere else can we find brought together in a single company such a group

of great religious personalities. The men of the Bible are the generals and the captains of the religious history of the race. To become intimately acquainted with them is in itself a religious education. Says Professor Rhees: "The response of a soul to another soul is the most powerful means of calling out a living religious experience. The fact that the Bible brings us into close contact with the most significant religious experiences of the godliest human beings makes it second only to such personal contact with a soul that walks with God, the best means of awakening in a child those personal responses to the thought of God, of duty, and of destiny, which make actual religion."

The people of the Bible offer us an intimacy of acquaintanceship which it is our privilege to have with few others. They withhold no secrets of their hearts from us. The depths of their lives are revealed. They offer frank, hearty, and sincere witness to the source of their joys and their blessings. Through their testimony the way is opened to us to share their experiences.

(3) In it the Moral and Religious Element is Supreme. The Bible is distinguished from all other ancient books by its passion for righteousness. Throughout the Old Testament there is a constantly developing moral sense. The climax is reached in the Gospels, in which are given to the world moral and ethical ideals surpassing anything to be found elsewhere in literature. As religious literature the preëminence of the Bible is, if possible, even more marked. It is the one religious classic of the race; the world's transcendent religious literature. There are other religious writings, some ancient, some modern, which because of their surpassing quality the world will not let die, but these occasional masterpieces only serve as standards by which to estimate the superior extent and inspiration of the Scriptures.

(4) It is Wonderfully Adapted to the Varied Requirements of Religious Education. This may be shown by a brief statement of some of its characteristics:

a. **VARIETY.** Any book to be in a large way serviceable in religious education must have emotion or imagination or inspiration of thought or compelling interest. The Bible has all of these in supreme measure. It has food for the intellect, it stirs the great depths of the heart, it stimulates the will. It is "an open door into a world where emotion is expressed, where imagination can range, where love and longing find a language, where imagery is given to every noble and suppressed passion of the soul, where every aspiration finds wings."

b. SIMPLICITY. The Bible treats of the highest things, of truth most profound, but does both in the most simple way. It speaks of time and eternity, of duty and destiny, of sin and salvation, of humanity and divinity, but it speaks always with clear, limpid simplicity. Says McFadyen: "It is like the simple, unaffected speech of a man to his friend. The Bible comes from a land and from a time when life was more simple than it is with us to-day, and it does one good to get back to the simple words of the ancient men. These simple words possess the power of piercing the heart, of making us stop, and look, and listen."

c. CONCRETENESS. The truth the Bible teaches is expressed in concrete terms. We are all interested in people, and this is especially true of boys and girls. Whenever a situation is personified the narrative becomes interesting. The Bible is a book of persons. The fourth Gospel says of Jesus: "The Word was made flesh and dwelt among us, and we beheld his glory." Commenting upon this statement, McFadyen says: "In the Bible the word is always becoming flesh. Truth is continually being brought before us in such a way that we can see it with our eyes. The Bible is always saying, 'Behold!' It not merely tells us about truth, but shows it in action, in flesh and blood, with all the glow and color of life. It presents us with truth that we can see, and that therefore we ourselves can be, or, at any rate, aspire to." Was there ever another book so rich in illustrations as the Bible? All nature is levied upon for tribute. The commonest things of earth, as the most exalted, are made to do duty in bearing the messages of the Most High. The mountain, the storm, the star, the flower, the birds of the air, the beasts of the field, even the rocks of the earth become his messengers, ever speaking a language which all can understand.

These characteristics make the Bible a book for all ages. As has often been said, it is in a peculiar sense a child's book. Its stories and its parables, its narratives of action full of dramatic power, its child characters guarantee that it will never cease to be attractive to children, even to the thousandth generation. Quite as often it has been declared to be a book for old age. Its assurance of God, its abounding comfort, its vivid and real portrayals of the heavenly home, make it to be such. In a remarkable way it meets the needs of all—the child, the youth, the man, the aged. Considering the question of the lessons needed for the various periods of life, S. B. Haslett, says: "The Bible is a wonderbook for the small child; a storybook for the large child; a biography and history for the boy and girl; a book of adventure, successes, and morals for

early youth; a record of ideals, reforms, and struggles for late youth; a guide in religion and ethics for the homemaker; a comfort and help for those who have important decisions to make; and a consolation and a refuge for the troubled and the oppressed.”¹

2. THE SERVICE OF THE BIBLE TO THE INDIVIDUAL

Let us consider now the service which the Bible may be expected to render to the individual, when it is given an opportunity fairly to perform its part.

(1) It Imparts a Body of Religious Knowledge Not Gained Elsewhere. We have in the Old Testament the religious history of a nation. It is the most instructive history to be found in literature. It is unique in that it is a *religious* history. While children study the history of many nations, ancient and modern, in the public schools, the study of this history is left entirely to the Sunday schools. But the Old Testament is more than the history of a nation; it traces the development of the kingdom of God on earth. Besides, we have in the Old Testament the Sacred Law, the moral and religious teachings of the prophets, the writings of Wisdom—the foundation of Christianity—a knowledge of which is to be gained nowhere else than from the Bible. The New Testament contains the Gospels, the early history of the Church and the teachings of the apostles. Without some grasp of this wonderful body of knowledge it is impossible for anyone to live a truly Christian life.

(2) It Quickens and Empowers the Moral and Religious Life. The Bible has material for moral instruction and training, the equal of which cannot be found elsewhere. It is singularly effective in character-formation. The moral and ethical principles necessary to righteous living are clearly and strongly presented. Its examples stir the emotions and stimulate the will. Its precepts, and especially its showing forth of the inner life of religious men—their spiritual yearnings, their aspirations, their cries of repentance, their assurance of God, the triumphs of their faith—all are material upon which the religious instincts may feed and grow. Sabatier speaks with moderation when he exclaims: “What other book like this can awaken dumb or sleeping consciences, reveal the secret needs of the soul, sharpen the thorn of sin, and press its cruel point upon us, tear away our delusions, humiliate our pride, and disturb our false serenity? What sudden lightnings it shoots into the abysses

¹The Bible in Practical Life, p. 234.

of our hearts! What searchings of conscience are like those which we make by this light?"

(3) It Acquaints us with Jesus. The Bible centers in Jesus Christ. He is its central Sun, "who holds together all its various parts." It is from the Bible that we gain practically all that we know of him. In this is an inestimable service. Our task is to prepare our pupils for complete living, to develop in them their highest possibilities. How, then, shall we measure the service of that book which acquaints them with him who spake as never man spake before, who gave to all life its permanent ideals and inspiration, in whose character even his foes could find no fault? Our effort is to direct activity in right ways, to lead our pupils in loving, helpful service to men. Where can such inspiration be gained for this as in viewing the life of him who went about doing good, whose whole ministry was one of unselfish service, who gave himself for men? To become acquainted with him, to accept his proffered friendship, to follow him in sincere discipleship is to attain the supreme goal. How would this be possible without the New Testament?

(4) It Reveals God to Us. The Bible is God's Word, the revealing message which shows God to men. The Bible is a religious literature; but to say that alone is insufficient. It makes clear the participation of God in the affairs of men and of nations; it tears away the veil which in our everyday life hides the hand of the Almighty, and we see God. Thus the Bible makes God real, brings him into our very lives, establishes him in his rightful place in human life and in the world. And the Bible does this in a way and to a degree which no other literature does or can do. "No man cometh unto the Father but by me," said Jesus. As the Bible is the revelation of God, and as it brings to us Jesus's unveiling of the Father, so it might say, "No man knoweth God, and no man cometh unto the Father but by me."

Again and again it has been demonstrated that the Bible is, as the apostle says, "the sword of the Spirit." In a unique way it is the instrument of the Spirit; instinct with his own energy, owned and used by him in convicting, converting, sanctifying, comforting, inspiring human souls.

3. THE SERVICE OF THE BIBLE TO THE RACE

We can properly appreciate the place of the Bible in religious education only as we understand, not alone what it is able to do for the individual, but what it has done for the race. Through many

centuries it has had a large part in the education of the world. The service which it renders to-day is larger than ever before because it is more universally circulated than in any previous time. One Bible Society alone now prints the Scriptures in three hundred and fifty languages. Its vitality as an educational force may be estimated from the fact that many of these languages have been reduced to writing simply in order that they might thus become the means of acquainting their users with the Bible. A widely known college president declares that the Bible is the greatest single educating power in the modern world. Its service to civilization is thus stated by Marcus Dods: "Many writers of various dispositions testify that the Bible has everywhere nourished the best life that has been known on earth. . . . It has been the spring of the highest aspirations men have cherished and the ripest character they have attained. . . . In every generation it has served for the healing of the nations, lying at the root of all progress, and insisting upon a finer and purer civilization."¹

If the question should be raised why the Bible has the chief place in the Sunday school, the answer, in the light of our discussion, would be in terms of its supreme value as a means of doing the work for which the Sunday school exists. We teach the Bible not so much because the Church in centuries past has believed it to be an inspired book as because it has proved, and continues to prove itself, to be inspiring. Among all sorts and conditions of men, of all ages, in lands diverse and widely scattered, through long centuries and yet to-day, these writings which we call the Holy Scriptures have proven their power to create character, to lead men into fellowship with God, to inspire to sacrificial service, to impart inner peace and tranquillity of spirit, to give courage and comfort in danger and in death. To the extent that the Bible demonstrates its superiority in these ways we are warranted in continuing to give to it the supreme place in religious education through the Sunday school.

II. MEMORY ASSIGNMENT

"Word of life, most pure and strong,
Lo! for thee the nations long;
Spread till from its dreary night
All the world awakes to light."

¹The Bible, Its Origin and Nature, p. 21.

III. QUESTIONS ON THE LESSON

How is the preëminence of the Bible evidenced?

Enumerate some of the qualities of the Bible which give it preëminence in religious education.

In what ways is the Bible "a literature of power"?

What significance attaches to the fact that the Bible has many great personalities?

What can you say of the moral and religious element in the Bible?

Give characteristics of the Bible showing its adaptability to the needs of religious education.

What religious knowledge does the Bible alone impart?

Describe how the Bible quickens and empowers the moral and religious life.

Estimate the service of the Bible in acquainting us with Jesus.

What is the supreme revelation of the Bible?

Tell of the service of the Bible to the race.

Sum up in a few words your reasons for teaching the Bible in the Sunday school.

IV. REFERENCES FOR SUPPLEMENTARY READING

I. In *The Worker and His Work Series*

1. Why study the Bible.

W.H.B. pp. 35-38.

2. The Unique Religious Value of the Bible.

W.H.B. pp. 38-44.

II. In *the Library*.

1. The Bible and Other Sacred Books.

The Bible, Its Origin and Nature, Dods, Chap. I.

2. The Nature and Purpose of the Old Testament.

The Origin and Permanent Value of the Old Testament, Kent, Chap. II.

3. Modern Uses of Ancient Scripture.

The Educational Ideal in the Ministry, Faunce, Chap. III.

SECTION I—THE BIBLE

CHAPTER I

THE TEACHER'S STUDY OF THE BIBLE

I. LESSON STATEMENT

1. WHY THE TEACHER MUST STUDY THE BIBLE

The Bible will continue to be, what it has always been, the chief textbook of religious instruction for the Sunday school. Occasional courses, not directly based upon it, may be used, but they will not displace the Bible. In view of this fact, it is clear that the Sunday school teacher must be a Bible teacher. No one can teach what he himself does not know. If one is to be a teacher of the Bible, he must first be a student of the Bible.

2. THE IMPORTANCE OF REAL STUDY

There is no royal road to the mastery of the Bible. Here, as in any other field of learning, application and effort are necessary. The Bible, its nature and constitution, its significance and supreme teachings, "must be brought into relationship with the human mind through the same channels of sense, intellectual perception, reasoning processes, and emotional response," as all other subjects which are studied. If the Bible is to be really understood, its truths appropriated, its teachings passed on to others, there must be earnest, sincere effort invested in study.

Much of what has passed for Bible study has not been study at all. There have been those who have read the Bible through from beginning to end, over and over, until many of its words and sentences have become familiar, who have never given an hour altogether to real Bible study. Mere Bible reading is not Bible study. The memorizing of Bible verses, while it is an excellent exercise, of which much good may be said, can hardly be called Bible study. Studying about the Bible, the number and names of its books, the dates of chief events and the location of important places—even this is not in itself Bible study, though it is exceedingly important as a preparation for intelligent study. It might be possible for one to learn every pertinent fact about the Bible and its books without coming either to know or to appreciate the value of its profound, unique, and life-giving teachings.

3. PRESUPPOSITIONS OF FRUITFUL STUDY

(1) **A Right Spirit.** First of all, it is necessary that one approach the study of the Bible in the right spirit. *The quest involves issues among the most important known to man; the student must be earnest.* A light, frivolous spirit is incapable of appreciating the height and depth, the length and breadth of the supreme truths contained in the Book. The Spirit shows his mind to those who are spiritual. *The study is for the purpose of apprehending a revelation; the student must have an inquiring mind and heart.* A self-sufficient spirit effectually bars the way against the entrance of the truth. Jesus asked for disciples, that is, learners. *The search is for truths which it took the race ages to learn; the student must be persevering.* The Bible unfolds its message to the tireless searcher for truth. The gospel presents to men a way of life, a program so simple and so easily understood that the man who wills to walk in it "though a fool, shall not err therein." But it should be also realized that there are many related questions treated by the various biblical writers from different standpoints, subjects the most profound, which if the Bible is to be understood must be diligently studied. The earnest student of inquiring mind who studies the Bible perseveringly will find it a mine of untold wealth from which precious ore may be unceasingly dug.

(2) **A Right Method.** It may be said of any study that the secret of success in it lies in the apprehension and use of a right method. For Bible students there could be no more important question than how to study the Bible. There have been many earnest persons who have given intense thought and prolonged effort to the study of the Bible and gained only distorted notions of what the Bible teaches because of the use of a wrong method of study. Others have studied it only to be misled in conduct. Jesus spoke of those whose study of the Old Testament had failed to direct them to the living Word: "Ye search the Scriptures, . . . and they are they which testify of me. (Yet) ye will not come to me, that ye might have life." It is to be noted that the verb which Jesus used denotes a minute, intense investigation of Scripture. It behooves us to invoke the wisest and highest counsel in our choice of methods of Bible study.

(3) **Some Good Equipment.** It is of great assistance to fruitful Bible study to have a few good aids in the way of equipment. First in importance is the right sort of copy of the Bible itself. Do not try to get along with a cheap Bible. You can afford to

skimp almost anywhere else rather than in this. Some essentials of a really good Bible are: an approved text, in clear type of fair size, on fine quality thin paper, with wide margins, strongly bound in durable leather. Such a Bible will cost several dollars, but with careful usage will last a lifetime. We recommend for purposes of study the Standard Edition of the American Revised Version. Margins of the page should be wide so as to admit making notes in a fine hand.

Next, is a good Bible dictionary. Of these several, representative of the ablest Bible study of our times, have been published in recent years. Almost as necessary as a dictionary is a commentary. Fortunately, there is now available an excellent one-volume commentary on the entire Bible. It would be well to begin with this. The earnest Bible student will not be content with this, but will add from time to time commentaries on the separate books of the Bible. These should be chosen on the advice of some one familiar with the best works.

The absolute essentials have now been named. Those who purpose to continue the study of the Bible and who are situated so they can do so will want to secure a concordance, and books on such subjects as prophecy, the wisdom literature, Old Testament history, the life of Christ, the teaching of Jesus, history of the apostolic age, the life and teaching of Paul, and the historical geography of the Holy Land.

(4) Leisure is Not Necessary. Many have allowed themselves to fall into the mistaken notion that only persons of leisure can become good Bible students. This is a most unfortunate error. The fact is that some of the ablest Bible students of the past have been men and women whose occupations demanded the closest and most constant application to daily tasks. The farmer whose hours of toil are long, the house mother busied with many cares, the mechanic or bookkeeper tied to machine or desk, may become an animated commentary, capable of the exposition of Bible truth such as many a pastor might well envy. *It can be done through the systematic use of fragments of time.* No man or woman in our day need be, or ought to be, a slave to his daily task. Some few moments of time from the busiest day may be claimed for the study of God's Word. The essential thing is that a small amount of time be wisely used in a systematic manner. Let the Christian make this a matter of conscience, saying to himself, "I ought to be a capable student of God's Word." Let him then find a proper method of study and rigorously apply himself to its use, and in time

he will show himself "approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

4. THE APPROACH TO AND THE METHODS OF BIBLE STUDY

(1) **Introduction to Bible Study.** Preliminary to actual study of the Bible itself there are certain related questions which must be asked and answered. These are, for the most part, questions of time and place, of origin and history, of general significance and purpose. The Bible, we shall find, is not one book, but a library of many separate books. The actual study of the Bible at any one time must therefore be largely the study of some book of the Bible. But in order that we may study any one book intelligently it is important that we be in possession of certain general facts concerning the whole Bible, its great divisions, its people, its times, and the course of history of which its making formed a part.

This course of lessons is to a considerable extent exactly that which we have just described. It is not so much Bible study as it is a *preparation for Bible study*. It aims, however, to combine study about the Bible with actual study of the Bible itself. Its object is to give a perspective of the Bible as a whole, which will better prepare the student both to study and to teach the different parts of the Bible. It purposes to give an outline of the history which forms the background of Biblical events and the careers of the biblical characters; to place those events and characters in the course of the history; to properly relate the various parts of the Bible to one another, and to familiarize the student with the process of the unfolding of the divine revelation which reached its culmination in the life, death, and words of Jesus Christ.

Biblical introduction, proper, goes much farther than what is attempted in this brief, elementary course. It involves, for example, an exact study of the various forms of literature contained in the Bible, together with a consideration of the principles of interpretation to be used in each case as determined by the particular literary form. It involves, again, the study of each separate book to determine when, by whom, to whom, under what circumstances, and for what purposes it was written, together with a consideration of the bearing of all these facts upon the message which the book contains.

(2) **Study of the Bible by Books.** As already intimated the most valuable method of Bible study, especially for a thorough understanding of the teachings of the Bible, is a study of separate books. Each writer has his own individuality. The message of each is conditioned in some measure by the time, place, and circum-

stances of its writing, and by the profession, training, and purpose of the author. Each book is a unit. Any one verse or paragraph can be best understood in the light of the whole book. The study of books will be found to yield results of the largest personal value, and it will insure against mistakes and misinterpretations likely to accompany some other kinds of Bible study.

(3) Topical Study. A favorite method of Bible study in the past has been the study of topics such as faith, love, holiness. Under proper conditions, this may be an enlightening and very helpful form of study. It must be said, however, that it is subject to grave abuses. If it is thoroughgoing, discriminating, and thoughtful, if it examines each related word for the significance and meaning attached to it at different epochs and by different writers, it will yield valuable results. If it is merely the careless and indiscriminate heaping together of verses from all parts of the Bible merely because these verses happen to contain the same word, it is likely to be confusing, misleading, and vicious in its results. This latter method of scurrying through the Bible to pick up proof texts in support of some preconceived notion of what the Bible teaches has been the means of much troublesome mischief, and even permanent detriment to the cause of Christ.

(4) Literary Study. There are certain books of the Bible, more especially the Wisdom books, and Psalms, Lamentations, Esther, Ruth, and Isaiah, which will be more truly and highly appreciated as religious books if they are also studied as literature. These books contain some of the finest and most sublime passages, considered from a purely literary standpoint, to be found anywhere in the world's literature. Their study as literature will aid in understanding their messages as well as in the artistic appreciation of them.

(5) The Bible as a Book of Devotion. We have been speaking of close, intense study of the Bible. Such study cannot but be of immense value to the inner life. It will feed the springs of religious devotion; it will bring the student into the presence of God; it will nurture fellowship with the Divine; it will create high ideals for life; it will quicken conscience and inspire religious activity. The student will be enriched in unrealized ways by it. But, in addition to the study of the Bible by such methods as have been mentioned, the Bible ought to be regularly read as a book of devotion. Every Bible lover knows parts of the Bible especially adapted to such reading—the Psalms, sections of the Prophets, the Gospels, and choice chapters from Paul's epistles. In this reading of the Word in quiet meditative moments, in the attitude of waiting

upon God, there will come, by the ministry of the Spirit, spiritual inspiration, high aspirations, the purifying of motives, the strengthening of altruistic purposes, the satisfaction of heart needs, and direction and guidance in the duties of every day.

Then let us, as those who are to be teachers in the things of God, be diligent students of his Word. Let us form the habit, of regular, systematic, persistent Bible study. The course on which you have now begun is merely an introductory study; it is in no sense complete or exhaustive; it is designed to prepare the student in some measure for Bible teaching, but it is also hoped that it will create a desire and appetite for further and more thorough Bible study.

II. MEMORY ASSIGNMENT

1. Principal Divisions of the Bible: Old Testament and New Testament.

2. Number of Books: In the entire Bible, 66; in the Old Testament, 39; in the New Testament, 27.

3. Names of the Books in Order: Old Testament—Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. New Testament—Matthew, Mark, Luke, John, Acts, Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thess., 2 Thess., 1 Timothy, 2 Tim., Titus, Philemon, Hebrews, James, 1 Peter, 2 Peter, 1 John, 2 John, 3 John, Jude, Revelation.

III. QUESTIONS ON THE LESSON

Why should the Sunday school teacher study the Bible?
 What is to be said of study about the Bible?
 Why is it necessary that one approach the study of the Bible in the right spirit?
 What is the importance of a right method in Bible study?
 What aids to Bible study is it essential to have?
 What is the chief essential in the matter of time?
 How would you describe the purposes of this course of Bible study?
 Why is the study of the Bible by books of so great importance and value?
 Discuss the value of the topical study of the Bible. Of literary study.

IV. REFERENCES FOR SUPPLEMENTARY READING

1. The Importance of Real Study of the Bible.
D.C. p. cxxxvii².
2. Topical Study of the Bible.
D.C. p. cxxxviii¹.
3. Devotional Study.
D.C. p. cxxxviii³.

CHAPTER II

THE BIBLE—A GENERAL VIEW

I. LESSON STATEMENT

1. THE BIBLE

(1) **Names.** A number of different titles are applied to the Bible.

a. **THE BIBLE.** The word "Bible" comes to us from a Greek term, *ta biblia* (meaning "the little books"), used after the beginning of the Christian era, sometimes for the Old Testament, sometimes for both Old and New Testaments. "Bible," being a singular noun, has given rise to much confusion of thought, inasmuch as it seems to indicate that it is one book, *whereas in truth it is a library of many books.*

b. **THE HOLY SCRIPTURES.** This name, written also "The Scriptures," "The Sacred Scriptures," is the one commonly used by the New Testament writers in referring to the Old Testament (Rom. 1. 2; John 5. 39; Luke 24. 27; 2 Tim. 3. 15-16).

c. **THE OLD AND NEW TESTAMENTS.** The word used in the original language means, rather, "covenant." The meaning is therefore more clearly expressed by "The Old and New Covenants"; that is, the former covenant of God with his people through Moses, and the new covenant through Jesus Christ.

(2) **What Is the Bible?** This is a question which may be answered in a variety of ways, depending upon the standpoint from which we consider it. No one answer can express the whole truth.

a. **THE BIBLE IS A LIBRARY OF RELIGIOUS LITERATURE.** It has been well called "The Divine Library." The term "biblical literature" has come into common use as indicating that the Bible is not one book, but many, and also that these are complete and from a literary standpoint diverse in their nature. Almost every known form of literary expression is to be found in the Bible. The familiar division into law, history, poetry, prophecy, and epistle scarcely hints at the extent and wide variety of literary forms employed by the biblical writers.

Of prose literature we have represented mainly the historical narrative, oratory, the essay, personal letters, and epistolary addresses. Of various forms of poetry there are not only the lyric and the drama, but other less familiar forms, such as folk songs, triumphal odes, elegies, and poetic oracles. The Wisdom literature is espe-

cially rich in variety of literary forms used. Among these are the parable, the proverb, the riddle, the fable, the enigma, the monologue, and the autobiography.

b. THIS LIBRARY CONTAINS THE WORD OF GOD. Through law-giver, prophet, priest, sage, and preëminently through the Son and the Christian apostles, God hath spoken to his people. In the Bible men hear the voice of God speaking. There are many books of religion in the world, and in them every degree of truth and falsehood is represented, but among them all none may be placed by the side of the Bible. Its revelation of God is unique and incomparable. In the moral principles which it declares; in the ethical ideals which it presents; in the demands which it makes upon conduct; in the way in which it inspires faith, reveals God, shows man his own heart; in its power to inspire, to comfort, to reassure, to bring man into communion with the Most High and to mediate his saving grace, the Bible is unlike and superior to any and all other books in the world. Because of the way in which it has proved itself in the life of mankind a factor in awakening reforms, promoting advancement, and inspiring civilization, and because in our day, quite as truly as in every previous age, it grips the wills and hearts and consciences of men, we recognize it to be the Word of God which abideth forever.

The books of the Bible did not happen to be brought together into one. *There is an inner unity which binds them all together. That unity is the historical revelation of God to the world which reached its culmination in the life and teaching of Jesus Christ.* He is the supreme revelation of God. All that goes before points forward to him; all the New Testament testifies of him. He completes all, fulfills all. All is to be understood, measured, valued, and interpreted in its relation to him, to his revelation of God, to his standard of righteousness, to his teaching concerning human duty, human responsibility, and human destiny. The Bible is the Word of God because it centers in Jesus Christ, who himself is the Word of God.

c. ITS NATURE IS REVEALED BY ITS CHARACTER AND PURPOSE. What the Bible is may be further understood by a consideration of its character and its professed purpose. *The Bible is a book of life.* Living, breathing, active men walk across its pages. The men of the Bible, its actors and heroes, are just such men as you and I meet every day, human in every line, aspiring, loving, striving, sacrificing, often actuated by purest motives and noblest purposes, but withal sometimes erring, sometimes sinning, often failing. It

has men of many types and of all degrees of nobility and of meanness, but God is never far off from any one of them. Striving to manifest himself to everyone, inspiring, strengthening, guiding by his Spirit, saving—through his love, his care, his grace manifested toward them and in them, the Infinite Father is brought near to our lives.

The purpose of the Bible is best shown by its own statements. It nowhere claims to be an encyclopedia of universal knowledge. It asserts no purpose to furnish information on miscellaneous topics. It does not claim to speak the authoritative word on any scientific subject, whether of anthropology, geology, astronomy, or psychology. It contains history, but it does not assert that its narrative is an attempt to present all the facts concerning any event of which it treats; *invariably it is history written to teach a religious lesson*. Perhaps the most comprehensive of numerous biblical statements concerning the Scriptures is that of 2 Tim. 3. 15-17. "The sacred writings . . . are able to make thee wise unto salvation through faith which is in Christ Jesus. Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work."

(3) The Old Testament and the New Testament. While, as we have pointed out, there is a unity in the Bible as a whole, yet there is a distinction between the Old Testament and the New which ought to be clearly discerned. The Old Testament is pre-Christian. It is the sacred literature of the Jewish nation and the Jewish Church. It is the Bible of Judaism. The rites and ceremonies based on the Old Testament were held by the early Christians not to be binding upon them, as Christ's followers. At the same time they attached great value to the Old Testament, especially to its moral laws, its devotional literature, and its prophecies. To Christians, however, throughout all the Christian centuries, supreme significance and value has been attributed to the New Testament, as the immediate outgrowth of the life and teaching of Christ.

2. DIVISIONS OF THE BIBLE

(1) Divisions of the Old Testament.

a. THE JEWISH DIVISION. The Jews divided their Scriptures into three volumes, *the Law* (the Pentateuch), *the Prophets*, and *the Writings*. In the volume of the Law they placed Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. In the volume of the

Prophets, Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, and twelve minor prophets. The Writings included all the remaining books of the Bible. It is to be noted that this division is not based on form and style of the books, but may be said to represent three stages in the formation of the Old Testament canon.

b. A COMMON DIVISION. All Bible readers are more or less familiar with a grouping of the books of the Old Testament into a fourfold division, as follows: *Law* (five books)—Genesis, Exodus, Leviticus, Numbers, Deuteronomy; *History* (twelve books)—Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther; *Poetry* (five books)—Job, Psalms, Proverbs, Ecclesiastes, Song of Songs; *Prophecy* (seventeen books)—(a) *Major Prophets*, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel; (b) *Minor Prophets*, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. This division has the advantage through long usage of being somewhat familiar, but it is not accurate. For example, Numbers is quite as truly historical narrative as is Joshua, and Ecclesiastes is not poetry, while Lamentations is.

c. RECOMMENDED DIVISION. For the reason just named we prefer another division which, while it may not be so simple nor so easily remembered, takes more closely into account the contents of the books: PROPHETIC LITERATURE: (a) *Prophetic History*—Genesis, Exodus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings. (b) *Prophecy*—Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Daniel. PRIESTLY LITERATURE: (a) *Priestly History*—1 and 2 Chronicles, Ezra, Nehemiah, Esther. (b) *Books of the Law*—Leviticus (Exodus, Numbers, Deuteronomy, Ezekiel). WISDOM LITERATURE: Job, Proverbs, Ecclesiastes, Song of Songs. DEVOTIONAL LITERATURE: Psalms, Lamentations.

It is to be noted that certain books contain both prophetic history and laws; for this reason they are twice named, first under the head of "Prophetic History" and then in parenthesis under "Books of Law." It should also be stated that Ezekiel was both a prophet and a priest.

It is not maintained that this is a perfect classification. Further study of the books of prophetic history will show that they contain elements of priestly history as well. Zechariah, Ezekiel, and Daniel have strongly marked apocalyptic elements. Song of Songs, though here classed as Wisdom Literature, is held by some to be

purely lyric poetry. The student may feel assured, however, that once he has this division of the Old Testament thoroughly fixed in his mind, he possesses by means of it a fairly accurate index to the contents of the Old Testament.

(2) **Divisions of the New Testament.**¹ The New Testament may be divided into five parts, as follows: *The Gospels*—Matthew, Mark, Luke, John; *Historical*—The Acts; *Epistles of Paul*—Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon; *General Epistles*—James, 1 and 2 Peter, 1, 2, and 3 John, Jude, Hebrews; *Apocalypse*—Revelation.

3. OLD TESTAMENT HISTORY

Separate chapters are devoted to law, to prophecy, and to poetry and wisdom (see Chapters x, xii, xiii). Limitations of space make it necessary that we treat here, very briefly, the subject of Old Testament history.

(1) **Method and Purpose.** There are various methods of writing history. The method in vogue in ancient times, used by the Old Testament historical writers, was that of compilation; that is, the writer simply inserted into his literary framework those materials accessible to him which best suited his purpose.

His purpose was wholly a religious one. He believed that the presence and power of God were manifested in the events of his national history. He wrote with the primary purpose of making this plain—he wanted above all else so to interpret the events of Israel's history and life that God might be clearly seen in them and his gracious purpose revealed.

Just as there were different parties among the Jews in Jesus' time, so there were earlier. The prophet, the priest, and the sage represented different types of religious thought. The writings of the sages, or wise men, consist chiefly of prudential counsels concerning the practical affairs of everyday life. The priest was concerned with the institutions of religion. His interest was in sacrifice, circumcision, the Sabbath, the temple and its services, the priesthood, and preëminently the divine law as treating of these sacred institutions. To the prophet the supreme word was righteousness. He was concerned that life and character should be dominated by the highest moral and ethical ideals and exemplify them. He conceived God as Eternal Righteousness who demanded integrity,*justice, mercy, and love in his people.

¹ The divisions of the New Testament may be more conveniently treated in detail in later chapters of the book. (See chaps. XV, XVI).

The prophet and the priest were both writers of history. A good example of the respective interests of prophet and priest as historical writers is to be seen in the history of David in Samuel and in Chronicles. In Samuel, the prophetic historian presents a character of light and shade, a human being who sins and suffers punishment. He proposes to show that not even the king can sin against God without punishment following. In Chronicles, however, David's sins are all omitted. The interest is in the building of the temple, its ritual, and its services. The priestly historian shows how the blessing of God comes upon the man who is devoted to the institutions of religion.

(2) **Composition.** All of the early historical books of the Old Testament were written long after the occurrence of the events which they narrate. The writers used previously existing documents. Some of these earlier sources are named. For example, the books of Kings refer to The Book of the Acts of Solomon, the Chronicles of the Kings of Israel, and the Chronicles of the Kings of Judah.

4. INTERPRETATION OF THE BIBLE

Growing out of what has been stated in this chapter as to the nature of the Bible there are certain principles affecting interpretation which should be recognized in the study and use of the Bible.

(1) **The Characters of the Bible, and Their Deeds, Should Be Judged in the Light of the Age in which They Lived.** The Old Testament historical narratives contain records of dark deeds. In some cases, heroes committed evil deeds for which they claimed divine sanction. But a crime is a crime whether committed by a saint or a heathen and whether related in the Bible or in the daily newspaper. A wrong committed by a man of the Old Testament must not be condoned or glossed over. To do this would be to offend against our own moral sense and possibly to warp our moral judgment. But we are to realize that these men lived in the dim light of early revelation. They were men of their own age, and they shared in the deficient moral ideals of their times. In many things which are abhorrent to the enlightened conscience of our Christian century they acted according to the best light which they had.

(2) **Due Regard Should Be Paid to Literary Form.** Poetry should not be read as a narrative of exact fact; a parable should not be understood as a statement of historical truth. This would seem self-evident, but how many misunderstandings and harsh

judgments have arisen out of a failure to appreciate the relation of literary form to interpretation! In seeking to understand the message of a book, or of an integral part of a book, its general character must first be determined.

(3) Each Biblical Book is the Outgrowth of a Definite Historical Situation and is Best Understood when Considered in the Light of that Situation. This is a principle of wide application. To fully grasp a writer's meaning we must seek out the circumstances which surrounded him when he wrote, the readers he had in mind, and the purposes which he desired to accomplish.

(4) It should Be Recognized that There Are Degrees of Inspiration within the Scripture. Not all parts of the Bible are on the same level of inspiration. Ecclesiastes and the Gospel of John are not of equal value as parts of divine revelation. It will not do, therefore, to quote single verses indiscriminately in support of some chosen thesis as though all were of equal value.

II. CONSTRUCTIVE TASK

1. Consider Hebrews 1. 1-2. What five important declarations are made by the writer in these verses? What significant deductions may be made from these statements?

2. Read Galatians, chapters 3, 4. What is to be understood from these chapters as regards the relative importance for Christian believers of the Old Testament and the New?

3. Consider the statement of Jer. 18. 18. Note that three great classes of religious workers among the Jews are there named. What is the implication with regard to the work of each?

4. Read and compare the accounts of the bringing up of the ark to Jerusalem in 2 Sam. 6. 12-23, and in 1 Chron. 15. 1 to 16. 43. Note the additions made by the chronicler. What is their significance?

III. MEMORY ASSIGNMENT

1. DIVISIONS OF THE NEW TESTAMENT

(1) Gospels, 4. (2) Historical, 1. (3) Epistles of Paul, 13. (4) General Epistles, 8. (5) Apocalypse, 1. (Learn also the names of the books in each division.)

2. DIVISIONS OF THE JEWISH OLD TESTAMENT

(1) The Law (the Pentateuch), the Prophets, the Writings.

3. OUR DIVISION

- (1) Prophetic Literature: a. Prophetic History; b. Prophecy.
 (2) Priestly Literature: a. Priestly History; b. Books of the Law.
 (3) Wisdom Literature.
 (4) Devotional Literature.
 (Learn also the names of the books in each division.)

IV. QUESTIONS ON THE LESSON

- What does the word "Bible" mean? Why is it inaccurate as a title?
 What title is used by the writers of the New Testament in referring to the Old?
 What idea is intended to be conveyed in the word "Testament"?
 What may be said of the literary forms of the Bible?
 What forms of prose literature are found in the Bible? Of poetry?
 How do we recognize the Bible to contain the Word of God?
 How is the nature of the Bible best shown?
 What distinction should be made between the Old Testament and the New?
 How did the Jews divide the Old Testament?
 Wherein is the familiar division of the Old Testament inaccurate?
 What is our recommended division?
 What was a prevalent method of writing history in ancient times?
 Describe the purpose of the prophetic historian.
 In what were the priestly writers chiefly interested?
 In what different way did the prophet conceive religion?
 What are some of the earlier sources named by the O. T. historical writers?
 State and explain four important principles affecting interpretation of the Bible.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Name "Bible."
D.C. p. xi. H.D. p. 95.
2. Divisions of the Bible.
D.C. p. xii. H.D. pp. 95, 96.
3. Early Conditions Among the Israelites Affecting Authorship
D.C. xiv⁷, xlii(2). H.D. pp. 980⁸.
4. Composite Authorship of Old Testament Books.
D.C. pp. xxvi²ff. H.D. p. 349III.
5. The Inspiration of the Bible.
D.C. p. cxxxif. H.D. p. 383.
6. Principles of Interpretation.
D.C. p. cxxxiv¹.

CHAPTER III

THE BIBLE IN THE MAKING

I. LESSON STATEMENT

1. INTRODUCTORY

(1) Writing in Ancient Times.

a. ITS ANTIQUITY. Among the Egyptians inscriptions on stone were in use previous to B. C. 5000. Papyrus, made from reeds of the Nile lowlands, began to be used as early as 3500.

Among the Babylonians, writing was in common use as early as 4000. Inscriptions were made on soft clay tablets which were afterward baked in the sun. Great libraries have been discovered within recent years, dug up and transported to the British Museum in London, to prominent museums of Europe and to the libraries of some of the great American universities.

The Tel el-Amarna tablets, discovered in 1887, some of which bear messages from the governors of several cities in Palestine to their Egyptian masters, prove that writing was practiced in Palestine as early as the fifteenth century B. C. The earliest extant specimens of *Hebrew writing* date from approximately B. C. 1000. The Moabite stone, erected by the king of Moab to commemorate his revolt against Jehoram, dates from B. C. 850.

b. MATERIAL. The earliest material used was undoubtedly stone. Very early the possibilities of clay were discovered. Later, skins began to be used. Leather rolls from Egypt are in existence dating from as early as B. C. 2000. Papyrus was used in Egypt and even more largely in Greece. Parchment or vellum, made from dried skins of animals reduced on both sides by being rubbed with pumice, originated in the second century B. C. This largely displaced all other materials until in the fifteenth century A. D. paper came into common use.

The books of Scripture were first written on skins, some of them possibly on papyrus or parchment. The common form of book was the roll, a wooden roller being attached at the beginning and at the end.

(2) The Languages of the Bible.

a. THE OLD TESTAMENT. Hebrew, the language of the Old Testament, is a member of the Semitic family of languages, to which belong also the Arabic, the Assyrian, the Aramaic, and a

number of other tongues. A few brief passages of the Old Testament have been handed down in Aramaic. (Ezra 4. 8 to 6. 18; 7. 12. 26; Dan. 2. 46 to 7. 28; Jer. 10. 11.)

b. **THE NEW TESTAMENT.** The New Testament is in the Greek language, in that form known as Hellenistic Greek. The Jews of the Dispersion were known as Hellenists, and from this fact the dialect took its name. In the time of Christ Greek was the language both of culture and of commercial life throughout the Roman empire.

2. THE CANON

The word "canon" in its simplest meaning signifies the list of books composing the Bible.

(1) **The Old Testament Canon.** The Old Testament as it was possessed by the early Christian Church was taken over from the Jewish Church. One of the early church fathers, Origen, speaks of "the books of the Covenant, as the Hebrews have handed them down." Much uncertainty attaches to the precise time when the list of books composing the Old Testament was finally fixed. The term "the Scriptures" is used by the writers of the New Testament as though well understood and requiring no explanation. The books of the Law were first canonized, somewhat later the Prophets, and, finally, the Writings. A Jewish council at Jamnia in A. D. 90 had the canonicity of certain books, especially Song of Songs and Ecclesiastes, under consideration, and decided the question in their favor. *We may say that the canon of the Old Testament was formally determined as the result of a gradual process which began in the time of Ezra and practically closed with the Council of Jamnia.*

(2) **The New Testament Canon.** The books of the New Testament were written in widely separated localities of the Roman empire. They were originally addressed to individuals and churches in different places. The gathering together of these scattered writings was accomplished only gradually, and by a process which is not known. Irenæus (A. D. 180) cites as authoritative most of the books now composing our canon. (For additional statement see p. 105.)

(3) **Difference Between the Roman Catholic and Protestant Positions.** The Roman Catholic bases his faith and judgment as to the Bible on the authority of the Church; the Protestant believes the Bible as the Word of God to be self-evidencing to the Christian consciousness. "The Romanist accepts Scripture as the Word of God because the Church tells him so, the Protestant accepts it as the Word of God because God tells him so" (Dods). The

Roman Catholic says: "I do not need to trouble myself about the matter; the infallible Church tells me what the Bible is; I accept her statement as authoritative and final." The Protestant says: "I do not need to trouble myself to go to the Church in the matter; I know no infallible Church. I read the Bible, and as I read I am convinced that God is speaking to me. My own conviction is reënforced by the testimony of the multitudes of other believers who also find in the Bible the Word of God."

3. MANUSCRIPTS

(1) Old Testament Manuscripts. There is not now in existence, so far as is known, even one Old Testament book, or fragment of a book, in its original form. Various causes, including fanatical religious opposition and lack of realization of the importance of first copies, combined to make the survival of an original manuscript improbable, if not impossible. The work of copying was done by scribes, of whom there were many, and copied manuscripts were multiplied and handed down from generation to generation. Extreme precaution was taken by copyists against error, their work being regulated by exact rules, as well as by great reverence for the sacred text. The oldest dated manuscript known is the Saint Petersburg Codex of the Prophets, from A. D. 916. In the British Museum there is a copy of the Pentateuch which some scholars believe to be possibly a half-century older. The oldest manuscript of the entire Old Testament dates from A. D. 1010. Of complete Old Testament manuscripts there are very few; of manuscripts of some part of the Old Testament there are over sixteen hundred.

(2) New Testament Manuscripts. (See p. 112.)

4. VERSIONS

(1) Definition. A version is a translation from the original language into another tongue. The Bible has been translated into over four hundred languages and dialects. Of these we may notice, very briefly, *the most important*:

(2) Ancient Versions.

a. THE SEPTUAGINT. This is a translation of the Old Testament into Greek. It was begun in the third century B. C., completed before the beginning of the Christian era. The translation was supposed to have been made by seventy-two scholars, hence the name. The name is often written LXX. The Septuagint was the Scriptures in common use in the time of Christ.

b. THE TARGUMS. Translations of the Old Testament into the

Aramaic dialect. Some were made previous to the time of Christ, some later.

c. **THE VULGATE.** A translation of the whole Bible into Latin, made by Jerome, about the close of the fourth century. Some earlier Latin versions were used as an aid in the work of translation.

(3) English Versions.

a. **WICLIF'S BIBLE.** Following some early attempts to translate the Bible into Anglo-Saxon, then into early English, John Wiclif, the morning light of the Reformation, undertook the task of the preparation of an English version. His translation was made from the Vulgate, in manuscript form.

b. **TYNDALE'S BIBLE.** The first printed New Testament in English was the translation, from the Greek, of William Tyndale in 1525. Later he undertook the translation of the Old Testament, but before his work was finished he was put to death on the charge of heresy. His last words as he was tied to the stake were a prayer—"Lord, open the king of England's eyes."

c. **COVERDALE'S BIBLE.** The first complete printed English Bible in the English language was issued by Miles Coverdale in 1535. It was based on Tyndale's translation and on sundry German and Latin translations. It achieved immediate and wide popularity.

d. **THE AUTHORIZED VERSION OF 1611 (KING JAMES VERSION).** The right to issue the Bible in English having been established, and the demand for it having steadily grown, the early versions named above were followed at brief intervals by Matthew's Bible, Taverner's Bible, and finally a Roman Catholic version, commonly called the Douay Bible, the New Testament published in 1582, the Old Testament in 1609.

In 1604 preparations, on a much larger scale than ever before attempted, were begun for a new Bible translation. The king appointed fifty-four translators, who completed their work in seven years. Thus in 1611 the familiar King James Version was issued. For three hundred years it has been the Bible of the English-speaking world.

e. **THE REVISED VERSION.** Development in the English language amounting to entire change in the meaning of many words, the discovery of many old manuscripts which shed new light on the sacred text, and increased critical study of the Bible, combined to create a demand for a new version. The movement took form in 1870 in England. A revision committee of fifty-four scholars was appointed. In 1871 an American committee of thirty-four was formed. These committees coöperated, but final decision rested with the

English company. The complete Revised Version was published in 1885. Its circulation has been remarkable. Popular interest was intense from the day of publication. The Chicago Tribune and the Chicago Times each published the New Testament entire in a single issue. Three million copies of the Revised New Testament were sold within the first year after its publication.

f. **THE AMERICAN REVISED VERSION.** Suggestions of the American revisers, not adopted by the British company, were printed in an appendix of the Revised Version. The American organization was continued, much additional work was done, and in 1901 the Standard American edition of the Revised Version was published. Says Professor Price: "As it now stands it is the most perfect English Bible in existence, and will be the standard version for English readers for decades to come."

5. CONCLUDING STATEMENT

(1) **Editorial Additions.** For centuries the books of the Bible existed without either chapter or verse divisions. Cardinal Hugo in A. D. 1250 divided the Bible into chapters to aid him in making a concordance to the Vulgate. The Old Testament verse divisions were made by Jewish scholars in the ninth century A. D. Not until 1551 was the New Testament thus arranged. The work was done by Robert Stephens while making a tiresome journey from Paris to Lyons. The dates printed in the King James Version were first introduced in 1701, based on a scheme of chronology worked out by Archbishop Ussher. This chronology is now generally recognized to be imperfect, and in some respects grossly incorrect.

(2) **Advantages of the Revised Versions.** We advise the use of the Standard edition of the American Revised Version. We enumerate a few only of the most important advantages.

a. **THE ORIGINAL LANGUAGES ARE MORE ACCURATELY TRANSLATED.** Hebrew is much better understood to-day than in the seventeenth century. The translators had access to more manuscripts. They made more use of the ancient manuscripts, relying less upon preceding translations.

b. **MANY OBSCURE PASSAGES ARE MADE CLEAR.** For example, Psa. 16. 3. In the King James Version: "But to the saints that are in the earth, and to the excellent, in whom is all my delight." The American Revised Version: "As for the saints that are in the earth, they are the excellent in whom is all my delight."

c. **OBSOLETE WORDS ARE REPLACED BY WORDS WELL UNDERSTOOD.**

Examples are: Falsehood for leasing; inwards for purtenance; preceede for prevent; plow for ear.

d. THE FORM OF THE PRINTED TEXT IS MUCH SUPERIOR. Chapter and verse divisions, often arbitrary, are rendered less conspicuous; paragraph divisions suggested by the thought have been introduced; extraneous materials, such as assumed dates, have been done away with; some of the poetry of the Old Testament has been put into verse form.

II. MEMORY ASSIGNMENT

1. Languages of the Bible: Of the Old Testament, Hebrew; of the New Testament, Greek.

2. Principal ancient versions: The Septuagint, the Targums, the Vulgate.

3. Principal English Versions: Wiclif's Bible, Tyndale's Bible, Coverdale's Bible, the King James Version, the Revised Version, the American Revised Version.

4. Advantages of the Revised Versions: More accurate translation; obscure passages clarified; obsolete words discarded; the printed form improved.

III. QUESTIONS ON THE LESSON

Tell what you can concerning the antiquity of writing.

What materials were first used for purposes of writing?

What is the language of the Old Testament? Of the New?

Define canon. What was the status of the Old Testament canon in the time of Christ?

Describe the formation of the Old Testament canon.

What can you say of the formation of the New Testament canon?

Distinguish between the Protestant and the Roman Catholic positions as to the Bible.

What are the principal facts stated concerning Old Testament manuscripts?

What is the meaning of the word "version"?

What are the principal ancient versions?

What is to be said of Wiclif's Bible? Of Tyndale's? Of Coverdale's?

Give the chief facts of interest about the Authorized Version.

What is the Revised Version? The American Revised Version?

State the chief advantages of the Revised Versions.

IV. REFERENCES FOR SUPPLEMENTARY READING

1. Writing in Ancient Times.

D.C. p. xiv⁷. H.D. p. 978f.

2. Languages of the Bible.

D.C. p. xi². H.D. pp. 908, 528.

3. The Canon

D.C. p. xiii⁵. H.D. pp. 111f., 113f.

4. Versions of the Bible.

D.C. p. xvi⁹. H.D. pp. 910, 219f.

5. The Revised Versions.

D.C. p. xvi⁹. H.D. p. 229f.

CHAPTER IV

PEOPLES AND NATIONS OF THE ANCIENT WORLD

I. LESSON STATEMENT

1. THE RACES OF MANKIND

While there is no general agreement to-day among students of ethnology, there is a growing tendency toward the division of mankind into four great groups designated as Negro, Mongolic, American, and Caucasian. Of the Caucasian group there are recognized five principal subdivisions, of which perhaps the two most important from the standpoint of history are the Hamito-Semitic and the Indo-European. Of the Hamito-Semitic peoples, the Hamitic include, among others, the Egyptians; the Semitic, or Semites, may be divided into southern Semites, including the northern Arabians, the Sabaeans, and the Abyssinians, and northern Semites, including the Babylonians and Assyrians, the Arameans, and the Canaanites. The Arameans in turn include the Israelites, Edomites, Moabites, and Ammonites. All of the latter may be properly spoken of as related Hebrew peoples. Of the races of mankind none have had a more important or conspicuous part in human history than the Semitic peoples.

2. THE ANCIENT ORIENTAL WORLD

The oldest known civilizations of the world centered in the valleys of two great river systems which form the western and eastern boundaries, respectively, of the ancient Oriental world. On the western border was the valley of the Nile, in which developed the civilization of ancient Egypt. On the eastern border was the great valley of the Tigris and Euphrates Rivers, uniting to flow into the Persian Gulf. In this region developed the civilization of Babylonia and Assyria. Stretching between the Nile and the Euphrates lay the vast desert of Arabia, for the most part a high, barren tableland, dotted here and there by oases of great fertility. Northwest of the Arabian desert, bordering the Mediterranean Sea, was Syria, a part of which came to be known in later times as Palestine or, in Bible language, Canaan.

In this entire territory the only spots of considerable fertile extent were Egypt, Babylonia, and Canaan. Because of their great

rivers and their large area of rich, productive soil the first two were fitted by nature to be the seats of powerful civilizations. Canaan, on the other hand, was of restricted area, without a single good harbor on the Mediterranean, and with its one principal river flowing into an inland sea, far below the ocean level. Its territory was thus unfitted to support a large or strong nation. Then, in addition, the only possible means of communication between the overtowering civilizations of the Tigris-Euphrates valley on the east and the Nile valley in the southwest was through Palestine. Thus this little territory was constituted by its geographical location the natural buffer between the two most powerful civilizations of antiquity.

3. THE ISRAELITES

(1) **Origin.** The Israelites, as we have seen, constituted one branch of the Semitic race. From the common Semitic home, probably in northern Arabia, there went forth successive waves of migration which in time resulted in the development of a number of great nations.

One group of closely related tribes constituted the Hebrew peoples, of whom the Israelites were to become most conspicuous and to render a unique and important service to mankind.

(2) **The Name.**

a. **ISRAEL.** This was the name preferred and used by the people themselves. In the early tribal state no general descriptive name was used; when the nation came into existence they spoke of themselves as the people of Israel. This is therefore the preferred national designation.

b. **HEBREWS.** Foreigners spoke of the people as Hebrews, and when Israelites spoke of themselves to foreigners they also used this term. This name, as indicated above, may properly be said to have a wider application than to the Israelites alone.

c. **JEWS.** The word is derived from "Judah," and probably came into use through the survival of the kingdom of Judah after the disintegration of the northern kingdom, called Israel. "Jews" is a late designation; it may properly be applied to nation or people from post-exilic times on, though by classical writers and Josephus it is sometimes used in referring to ancient times.

4. ISRAEL AND CONTEMPORARY NATIONS

(1) **Origin and Early Development of Israel.** It will help us to gain a true conception of Israel's national life and history to

bear in mind that the nation arose as an integral part of the ancient Semitic world. One of many offshoots of the parent Semitic stock in Arabia was a migration which entered Palestine from the east, coming from the region of Ur in Southern Babylonia, and halting for a time at Haran. Some time later this wave pushed on into Canaan. Among the tribal leaders was one who attained to eminence, by name Abram, later Abraham.

At this time Palestine had already been under the rule of Babylonia for centuries. The Canaanites, who possessed a highly developed civilization, occupied the land. The Israelites, a pastoral people, with nomadic habits fixed upon them, and with very little organization among themselves, moved about as uncertain fortune, represented by food supply, famine, and oppression of enemies, dictated; gradually, however, pushing to the southward until they became settled in the fertile lands of Goshen in northern Egypt. Up to this time we are largely dependent for our information upon tribal traditions; after this we have more or less definite historical data (in Exodus and following books). The length of the sojourn in Egypt is uncertain (Gen. 15. 13; Num. 26. 57-59; Exod. 6. 16-20; 12. 40). The oppression to which they were subjected served to unify the divided tribes, and thus what appeared at the time to be a grievous burden made possible the constructive work of the great nation-builder, Moses, under whose leadership the yoke of the oppressor was broken. When after years of wandering the Hebrews again entered Canaan it was not as a confederacy of related clans but as a nation, recognizing one leader, with a common military organization, and with organized religious customs and institutions. The history of Israel as a nation, therefore, begins at about the time of the entrance into Canaan from the wilderness wanderings. The date was about B. C. 1200.

(2) **Contemporary Nations.** The three great powers of the world during the sojourn of the Israelites in Egypt, the wilderness wanderings, and the entrance into Canaan, were Egypt, Babylonia, and Assyria.

a. **EGYPT.** The twentieth dynasty of Egyptian history is dated by Breasted B. C. 1200-1090. It is a period concerning which comparatively little is known. Over three thousand years had already passed in the valley of the Nile since the calendar year of 365 days had been introduced (B. C. 4241). During these millenniums a great civilization had been slowly built up to its highest estate and had gradually waned. During the classic period of national history (B. C. 2000-1788) "literature had flourished, poetry

had reached a highly artistic structure, . . . sculpture and architecture were rich and prolific, industrial arts surpassed all previous attainments . . . internal resources of the country had been elaborately developed," waste land had been reclaimed and made cultivable, distant mines were exploited, and commerce was carried on with foreign peoples. This golden period had been followed by disorganization and decay. Foreign usurpers, the Hyksos, had come. Gradually the native inhabitants recovered themselves, organized a strong military system, and expelled the foreign rulers. A new empire was built, of wonderful wealth and splendor. Later internal disturbances and external attacks by the Hittites and others again reduced the empire in size and greatly weakened it.

b. BABYLONIA. Babylonia at this time had passed through a very long and wonderful history. By the aid of inscriptions and monuments a highly developed civilization is known to have been in existence in B. C. 5000. At that epoch Semites were living side by side with an earlier population, the Sumerians. Passing over some thirty-five hundred years to the period in which we are especially interested, we find the nation in the Kassite period of its history. The Kassites, wild tribes from the hills, had descended upon the peaceful and cultured Babylonians, with their highly developed civilization, had conquered them, and then, strange as it may seem, had been absorbed by the older people. Industry was active, commerce flourished, legal enactments regulated the intercourse of the people with each other and with other peoples, writing in the form of inscriptions had long been in use, a literature of most varied character and widest extent had been developed, great religious temples were in existence.

c. ASSYRIA. The child of Babylonia, Assyria, about this time rose to the dignity of an independent kingdom. Its earliest center was the city of Assur on the Tigris River. Northeastern Mesopotamia is a mountainous country, and naturally the Assyrians were more given to hunting and warfare than to agriculture. Their gods were gods of strife, of battle, and of storm. The national life centered in the court, which was "an aristocracy of warriors." Fragments of legal documents; inscriptions which make mention of chariots, lapis lazuli, precious vases, and slaves; allusions to temples—all these indicate to us something of the state of civilization which prevailed. Tiglathpileser I (about B. C. 1100) won decisive military victories over surrounding peoples, including the Babylonians, and his reign marked the beginning of the ascendancy of Assyria as a world power.

5. ISRAEL'S UNIQUE SERVICE TO HUMANITY

All the nations of antiquity were religious; their supreme interests were those of religion. Especially was this true of the Semitic nations. The Semites had a genius for religion. Among the Semitic peoples God singled out Israel through whom to bring to the world his supreme revelation. This unique and preëminent service is strikingly described by Professor C. F. Kent:

"Two great currents of thought and influence flow out of the past. United, they determine to a great extent the character of that which is to-day called "civilization." Hellenism contributed the elements of philosophy, art, and political organization, and the canons of scientific thought; but this fair stream, abounding in so much that stimulated human progress, was pitifully destitute in that which is the basis of higher good. This was religion. Rising farther back in human history, there came from the barren hills of Canaan that other current which furnished those absolute essentials to the highest civilization—religion, ethics, and the elements of the laws which regulate the relations of man to man and to his God. In the history of the Hebrew people, therefore, one may follow the unfolding in the mind of man, under the influence of the Divine, of those great religious ideas which have become the mainspring of humanity's progress, and which have determined the nature of the faith of more than half mankind. For, crystallizing, they became the religion of the Jews; being perverted, they degenerated into Mohammedanism; and, expanding, they developed into Christianity. The Hebrews also first taught man that the supreme goal of life is righteousness. Consequently, they are the great ethical teachers of humanity. Hand in hand with ethics went its objective expression—law. To-day the elements of the Hebrew legislation have become the bone and marrow of the world's greatest legal systems. In grappling with the social problems of their age the enlightened Hebrew prophets, priests, and wise men deduced social laws which are as applicable in the present as they were twenty-five hundred years ago. Therefore, for the student of religion, law, and social science, Hebrew history possesses a preëminence shared with no other."

II. CONSTRUCTIVE TASK

1. Draw a map of the ancient world showing the location of Egypt, Babylonia and Assyria, and Canaan.

2. Read Genesis, chapters 5-11. Note how one line is traced through successive generations from Adam to Abraham.

3. Read again Genesis 10. These are names, for the most part, not of individuals but of nations and tribes. Read article, "National Genealogies," H. D. p. 285, and identify as many as possible of these names.

4. Reflect on the statement of Deut. 32. 8. What do you understand the verse to mean?

5. Read Gen. 18. 1 to 23. 20. Consider the conditions of Abraham's life: In what land did he live? Of what did his property consist? To what extent was he a landholder? Why did he move about?

6. Read Gen. 44. 18-34. Consider the spirit manifested by Judah; the simplicity and beauty of the language; the fatherly love of Jacob which it portrays.

III. MEMORY ASSIGNMENT

1. Semitic peoples prominent in Biblical history: Babylonians and Assyrians, Arameans, Canaanites.

2. Aramean peoples named in the Bible: Israelites, Edomites, Moabites, Ammonites.

3. Three distinctive names of the people of Israel: Israel, Hebrews, Jews. (Be prepared to distinguish between these.)

4. Three nations contemporary with Israel: Egypt, Babylonia, Assyria. (Be ready to locate and give principal facts concerning each.)

5. The Twelve Tribes of Israel: Reuben, Simeon, Levi, Judah, Dan, Naphtali, Gad, Asher, Issachar, Zebulun, Joseph (Ephraim, Manasseh), Benjamin.

IV. QUESTIONS ON THE LESSON

Name the four great divisions of mankind.

Name two great subdivisions of the Caucasian group.

Name some of the Semitic peoples.

Name the centers of the oldest civilizations of the world.

Describe the physical features of the ancient Oriental world.

What natural advantages had the Nile and Euphrates valleys over the land of Canaan?

With what Semitic peoples are you familiar?

By what name did the people whom we study prefer to be called?

What use was made of the term "Hebrews"?

How did the term "Jews" come into use?

In what condition do we find the Hebrews at the beginning of history?

Tell something of the history of Egypt during the period Israel was in process of becoming a nation.

What can you say of the early history of Babylonia?

Describe the early civilization of Assyria.

What was Israel's unique service to humanity?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Valleys of the Nile and the Euphrates.

H.D. pp. 655, 246.

2. Babylonia

H.D. pp. 671ff.

3. Egypt.

H.D. pp. 205ff.

4. Israel's Service to Humanity.

D.C. p. xviii.

CHAPTER V

THE LAND OF PALESTINE

I. LESSON STATEMENT

1. THE LAND OF PALESTINE

(1) Names.

a. PALESTINE. The name most frequently used to-day seldom occurs in the Bible. (But see Exod. 15. 14; Joel 3. 4.) Strangely enough, it is derived from the name of Israel's ancient enemy, the Philistines. After the beginning of the Christian era it came into common use, doubtless because there was no ancient geographical term covering the whole territory.

b. LAND OF CANAAN. The Israelites used the term "the Land of Canaan," but by this they referred only to the region west of Jordan. The region east of Jordan was called Gilead.

c. LAND OF ISRAEL. After the conquest this name was sometimes used as descriptive of the entire country until the division of the kingdom, after which it was applied to the territory of the northern kingdom only.

d. THE HOLY LAND. In the middle ages Palestine as the scene of the earthly life of our Lord came to be called the Holy Land. It is interesting to note that the prophet Zechariah used this as a descriptive term (Zech. 2. 12).

(2) **Boundaries and Extent.** Palestine is frequently described as extending from Dan to Beersheba and from Jordan to the sea. More accurately, it may be said to have been bounded on the north by the river Litani, on the south by a desert region, on the west by the Mediterranean, and on the east by the great Syrian desert. Its extent, west of the Jordan, was about 160 miles north and south, with an average width of about 40 miles.

(3) Physical Features in Detail.

a. MOUNTAINS. The backbone of the country is formed by the central range, an extension of the Lebanon Mountains. From an elevation of 4,000 feet farthest north there is a gradual decline to the southward, until the mountains are lost in the wild desert sandhills. In Samaria and Judæa the elevation is not above 2,500 feet; the form is that of a plateau, about 15 miles wide, seamed with gorges, heaped with peaks. The valleys run east and west. On the west the plateau declines sharply to the coast plain,

which at the north is very narrow, in some places not the width of a roadway, but which south of Carmel gradually widens. Beginning at the north, the principal mountains are Hermon, Lebanon, Tabor, Gilboa, Carmel, Ebal, Gerizim, and Olivet.

On the east of Jordan the mountainous plateau is also an extension of the Lebanons. It extends from north to south 150 miles; its maximum width is in the north, 75 miles; toward the south it narrows to 25 miles. Its average height is perhaps 2,000 feet; its surface broken by isolated peaks. It slopes somewhat gradually to the Jordan valley.

b. RIVER AND INLAND SEAS. (a) *The Jordan*. The one prominent river of Palestine is the Jordan. At the foot of Mount Hermon, where it takes its rise, it is 500 feet above the sea; in flowing 40 miles to lose itself in the Sea of Galilee it falls 1,182 feet. Emerging, it declines less rapidly to its final outlet in the Dead Sea. Its current is very rapid. It traverses a winding course of 200 miles in accomplishing a distance of 60 miles in a straight line. Between the Sea of Galilee and the Dead Sea the channel is deep, and in general form one-half to one mile wide, thus making the stream shallow; in some twenty different places it may be easily forded. The plain of the Jordan is about 10 miles wide.

(b) *The Sea of Galilee*. In the Old Testament this lake is called the Sea of Chinnereth (Num. 34. 11; Josh. 13. 27), and in the New Testament the Lake of Gennesaret, the Sea of Tiberias, and the Sea of Galilee (Luke 5. 1; John 6. 1). It is pear-shaped, broadest at the north, and is 12 miles long by 8 wide at the broadest point. The water of the lake is clear and sweet, and to-day, as in the time of Christ, abounds in fish. In his day the shore was lined with cities and villages of which but two remain.

(c) *The Dead Sea*. One of the most remarkable bodies of water in the world is the Dead Sea, called in the Old Testament the Salt Sea and the Sea of the Plain (Gen. 14. 3; Deut. 3. 17). Its surface is 1,292 feet below the level of the Mediterranean, and its waters are so salt that no forms of either animal or vegetable life can live in them. It is 9 miles wide and 40 miles long.

c. SPECIAL FEATURES. Between the elevation of Hermon, 9,200 feet, and the depression of the Dead Sea, the bottom of which is 2,600 feet below sea level, is a range which affords every variety of climate and a fauna and flora as extensive as are possessed by some entire continents. In fact, within a territory scarcely larger than the State of New Hampshire may be found the peculiar characteristics of almost all zones.

(4) Great Cities.

a. **JERUSALEM**, the name, perhaps meaning "city of peace," was in existence in the time of Abraham (Gen. 14. 18). At the time of the conquest it was the capital of a Canaanite king, its inhabitants Jebusites (Josh. 10. 5). It was regarded as an impregnable fortress. Its importance and strategic position were doubtless factors in its selection by David as his capital. "Beautiful for situation, the joy of the whole earth, is Mount Zion" (Psa. 48. 2). It is located 18 miles west of the Dead Sea, 32 miles from the Mediterranean, and has an elevation above the sea of 2,500 feet.

b. **BETHLEHEM**. The birthplace of Jesus is located 5 miles south of Jerusalem. It is an historic city, the scene of many incidents of Scripture narrative.

c. **BETHANY**. Two miles east of Jerusalem, on the southeast slope of the Mount of Olives, is Bethany, sanctified by association with the ministry of the Saviour (John 11. 18; Mark 11. 1).

d. **JERICOH**. The first city conquered by the Israelites after their passage of the Jordan is in the Jordan valley, 13 miles north-east of Jerusalem, and 5 miles from the north end of the Dead Sea. It is 1,000 feet below the Mediterranean, and, consequently, tropical in climate. To this day it is noted for its production of fruit (Josh. 2. 1; 6. 1ff.; 2 Kings 2. 4ff.).

e. **NAZARETH**. Directly west of the southern end of the Sea of Galilee, about midway between it and the Mediterranean, is Nazareth, a town of some 8,000 inhabitants. It is beautifully located on the side of a mountain, overlooking a natural basin.

f. **CAPERNAUM**. This city, located somewhere on the northwest shore of the Sea of Galilee, was the center of Christ's work in Galilee; it was also his home (Matt. 4. 13; 17. 24). Although it was a city of considerable size and importance, it has long since passed out of existence, and even its site is a matter of dispute.

g. **SAMARIA**. Omri bought the hill of Samaria and, having fortified it, made it his capital (1 Kings 16. 24). It was surrounded by strong walls and beautified by later kings of Israel. As the capital of the northern kingdom it occupied a prominent place in the history of the nation. It was 30 miles north of Jerusalem, almost equidistant from the Jordan and the Mediterranean.

2. PALESTINE IN NEW TESTAMENT TIMES

(1) **Principal Divisions**. In New Testament times Palestine had come to have certain clearly defined divisions, as follows:

a. **JUDÆA**. The most southern of the three principal districts of

Palestine west of the Jordan was Judæa. It was a small territory, mountainous, with rocky peaks, dry water-courses, and occasional valleys—a land of rock, dwarfed trees, little water, and scanty soil.

b. GALILEE. The northernmost part of Palestine, larger than Judæa, was about 60 miles north and south by 30 miles east and west. On the west, between it and the Mediterranean, the territory of Tyre, a narrow strip of country, intervened. Within its small area it had all the variety of mountain, plain, and valley. It had better soil and was more generously watered than Judæa, hence was more productive, and had a more abundant growth of vegetation and trees. Galilee was the scene of the larger part of the life and ministry of the Christ.

c. SAMARIA. The territory intervening between Judæa and Galilee had come to be known as Samaria, from its principal city. It was a region somewhat more open than Judæa, and with a larger area of tillable soil. It was more accessible to invaders, and its people more hospitable to foreign influences. On its northwest border the Plain of Esdraelon stretched out to the sea—a plain of wonderful fertility—with deep, rich soil which yielded abundant harvests. It formed a natural roadway from the Mediterranean to the Jordan. On this plain some of the greatest and most significant battles of the world's history were fought.

The Samaritans were held in abhorrence by the Jews. From the days of Ezra loyal Jews refused to have any dealings with them because they were of impure blood and mixed religion (2 Kings 17. 24-41). The feeling of the Jews is well expressed by the Son of Sirach: "There be two manner of nations which my soul abhorreth; and the third is no nation: they that sit upon the mountain of Samaria, and they that dwell among the Philistines, and that foolish people that dwell in Shechem." The Samaritans had a temple on Mount Gerizim, where they established a worship intended to rival that of Jerusalem.

d. PERÆA. The land "beyond Jordan," the ancient Gilead, had come to be known as Peræa. It was a picturesque and fertile region, containing rich valleys, wooded hills, and some rocky cliffs, stretching out to the east, where there were barren, stony, and treeless tablelands. Its exact boundaries are not known.

(2) Lesser Territories.

a. IDUMÆA (or Edom). This was a term applied in the time of Christ to a region west of the Dead Sea, south of Judæa.

b. DECAPOLIS. The word means "ten cities." A group of Greek cities, each with some surrounding territory attached, were leagued

together for mutual protection. Among others were Pella, Gadara, and Philadelphia. The "region of Decapolis" (Matt. 4. 25; Mark 5. 20) was the indefinite name applied to the region in which these cities were situated, lying to the southeast of the Sea of Galilee.

c. ITURÆA AND TRACHONITIS. These were two territories, the limits of which are not exactly known, located to the northeast of the Sea of Galilee.

II. CONSTRUCTIVE TASK

1. Read Deut. 1. 7; Josh. 10. 40; 11. 16; 12. 8. Note in these passages the distinctive parts of the West Jordan country are specified.

2. Read Deut. 11. 10-17. Can you find other descriptions of Palestine in the Bible?

3. Read of the battles in the Plain of Esdraelon, Judg. 4. 4-15; Judg. 7; 1 Sam. 28. 1-4; 29. 1; 31. 1-6; 2 Kings 23. 29, 30. By reference to the map, identify as many of the places named as you can.

4. Locate the mountains named in the Lesson Statement. Note as many events associated with each as you can.

5. Draw a map of Palestine as it was in New Testament times.

6. Write out as many descriptive phrases as you can find which refer to Jerusalem.

7. Fix in mind the place of Samaria in Israel's history by reading the following: 1 Kings 16. 24; 20. 34; 22. 39; 2 Kings 6. 7. 17; Acts 8. 5.

III. MEMORY ASSIGNMENT

1. Names of the Land: Palestine, Land of Canaan, Land of Israel, the Holy Land.

2. Important Mountains: Hermon, Lebanon, Tabor, Gilboa, Carmel, Ebal, Gerizim, Olivet. (Be prepared to locate each.)

3. Important Waters: The Jordan, the Sea of Galilee, the Dead Sea. (Be prepared to locate and describe each.)

4. Important Cities: Jerusalem, Bethlehem, Bethany, Jericho, Nazareth, Capernaum, Samaria.

5. Principal Divisions of Palestine in New Testament Times: Judæa, Galilee, Samaria, Peræa. (Be prepared to bound each.)

IV. QUESTIONS ON THE LESSON

When did the name "Palestine" first come into common use?

What was meant by "Land of Canaan"?

Explain the use of the name "Land of Israel," "the Holy Land."

Bound the land of Palestine.

Describe the Central Range. The Eastern Range.

Give the principal facts concerning the Jordan River. The Sea of Galilee. The Dead Sea.

Tell what you can of Jerusalem.

Locate and give some facts of interest concerning Bethlehem, Bethany Jericho, Nazareth, Capernaum, Samaria.

Locate and describe Judæa.

Where was Galilee? What was its extent? Its physical character?

Describe Samaria.

Tell what you can of Peræa.

Where was Idumæa located?

What was the significance of the term "Decapolis"?

Where were Ituræa and Trachonitis?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Physical Geography of Palestine.
D.C. p. cxlv. H.D. p. 672.
2. The Climate and Natural Products of Palestine.
D.C. p. cxlv. H.D. p. 672².
3. The Jordan River.
H.D. p. 493.
4. The Dead Sea.
H.D. p. 180.
5. The History of Jerusalem.
D.C. p. cxlvi. H.D. p. 437.
6. Palestine in New Testament Times.
H.D. pp. 501, 279, 699, 376.

CHAPTER VI

THE EARLY HISTORY OF THE HEBREWS

From the dawn of Hebrew history, about B. C. 1950, to the beginning of the Conquest, about B. C. 1200

I. LESSON STATEMENT

1. HISTORICAL SUMMARY

The beginnings of all nations are shrouded in uncertainty and in some degree of mystery. Accurate historical science is a new thing in the world. The Hebrews, as we have seen, were a branch of the Semitic race. *They have always traced their history to Abraham, "the father of the faithful," who may be regarded in a real sense as the founder of the Hebrew nation.* Abraham was a contemporary of Hammurapi, ruler of Babylon (the Amraphel of Gen. 14. 1), whose date was approximately B. C. 1950.

(1) **The Epoch of the Patriarchs.** When we catch the first glimpse of the Hebrew tribes they are nomads, dwellers in tents. They are in process of migration from a region of the southeast, unidentified, to Palestine. A stop was made for a time at Haran. From here they went on later to Palestine. Certain tribes, as Edom, Ammon, and Moab, broke off from the others and established permanent homes on the east of the Jordan. The ancestors of the Israelites, under the leadership of Abraham, pressed on to the country west of the Jordan. Here they remained for an indefinite length of time. Then, under pressure of famine, they migrated to Goshen, on the borders of Egypt.

(2) **The Sojourn in Egypt.** Here for the first time the Israelites led a settled life. The land was fertile; conditions were favorable to them; they prospered and increased rapidly in numbers (Exod. 1. 7). A change of dynasty brought a ruler to the throne "who knew not Joseph." Measures were taken first to oppress the Israelites by hard servitude, then to reduce their members by child-murder. A deliverer arose in Moses, who was inspired by Jehovah to rescue the people from bondage. The divine intervention and aid in effecting an escape from Egypt and a passage of the Red Sea were so marked as to make a permanent impression upon the national traditions of the people. They never forgot it. *In the exodus a national consciousness came into existence. Before, they*

had been loosely federated tribes. From this time on, they are the nation whose God is Jehovah.

(3) The Desert Wanderings. After a march which involved much hardship and privation the Israelites arrived at the holy mount, Horeb (or Sinai). At the foot of the mount they encamped and entered into a sacred covenant with Jehovah. A semblance of organized government was established by Moses, and important legislation was promulgated. The most fundamental of the laws were inscribed on tables of stone and placed in the *ark of the covenant of Jehovah*, which was thenceforth carried with the tribes in all their wanderings.

In the wilderness the Israelites returned to a somewhat free and easy existence. At times the national spirit was weakened. Considerable time was spent at Kadesh-barnea. Meantime the Egyptian hold on Palestine was broken. The land was divided among many tribes, ruled over by petty kings. It was an auspicious time for conquest. The approach was made by way of the east. Sihon, king of the Amorites, was defeated in battle and his territory taken possession of. Moses, the great leader, died, and God buried him in a valley in the land of Moab, "but no man knoweth of his sepulcher unto this day." (Deut. 34. 6.) He was succeeded by Joshua.

2. GREAT CHARACTERS OF THE PERIOD

(1) Abraham. Abraham was one of the great spiritual pioneers of the human race. Our records make no claim of presenting a complete biography; what we have is a brief series of scenes from a long life history, but these reveal to us a man of faith, ever loyal to the inward leading, of kindly and noble spirit, courageous, with clear vision and lofty ideas of God, who lived in intimate fellowship with the Most High. To this day he has been known as the friend of God.

(2) Joseph. A striking and lovable character is Joseph. As a son he was dutiful and obedient. As a brother he was considerate and forgiving. As a servant he was trustworthy and efficient. His pure-mindedness and virtue were strikingly shown in his resistance to subtle and dangerous temptations. He was uncomplaining in misfortune, and when raised to power conducted himself with dignity and modesty. Throughout his life he realized his dependence upon God and manifested unwavering faith. His plan for providing against famine showed practical wisdom and foresight.

(3) Moses. The training of Moses was unique. At Pharaoh's

court he became "learned in all the wisdom of the Egyptians." Later, in the desert, he had the advantage of Jethro's instruction and counsel. Then in the desert there came the call of God to his inmost soul—the revelation and experience which transformed the strong-limbed shepherd of Midian into the mighty-souled prophet and nation-builder. He was a mighty leader, a wise lawgiver, a sage counselor, a religious statesman. If the Hebrew nation was founded by Abraham, it had a rebirth under Moses. He created a new national spirit. He cemented the tribes together in a new unity. He was military commander, lawgiver, priest, and prophet in one. He had a new consciousness of God and of his relation to the people. "He felt the hand of Jehovah in the wind; he heard the voice of Jehovah in the storm; he formed the tribes into a Jehovah people. He stamped his faith upon the nation." He laid the foundation for all that followed in Israelitish history. The reformers of later Israel attributed their reforms to him. It is especially significant that the higher the development reached by the religion of Israel, the more marked was the tendency to glorify Moses and his law. In a very true sense he was himself the foundation of all that came after him in the religious history of Israel.

3. LITERATURE DEALING WITH THE PERIOD

(1) **Genesis.** The word means "beginning." In the book are assembled the earliest beliefs of the Hebrews, not merely with regard to their own national ancestry, but with regard to the origin of the world and of all created things. The first eleven chapters form a universal background for the narratives of the Hebrew patriarchs. This first part has human figures, as Adam, Cain, and Noah, but they are race characters, while those of the second part are Hebrews. It is not surprising, therefore, that the traditions of the first part—of the creation, the fall, and the flood—are paralleled in some of their features in the literature of other peoples, such as the Babylonians. The patriarchal narratives are distinctively Hebrew. While Genesis contains ideas from different and widely separated stages of religious thought, and while it reflects primitive religious conditions, yet throughout the whole there is maintained a high religious interest. *The spirit and message of the book are well expressed in its profoundly significant opening words, "In the beginning, God."*

(2) **Exodus.** The book receives its title from the most striking event which it narrates, the going out, or exodus, from Egypt. Exodus has both law and narrative, but throughout the whole there

is at least a thread of historical narrative. The family of the second part of Genesis has now become a nation of people. The three divisions of the book tell of (a) the oppression in Egypt and deliverance (1. 1 to 15. 21), (b) the march from the Red Sea to Mount Sinai (15. 22 to 18. 27), (c) Israel at Sinai (19. 1 to 40. 38).

(3) **Numbers.** A continuation of the narrative of Exodus. Like Exodus, in contents it is partly legislative, partly historical narrative. The scope of the narrative is indicated by the titles of the three divisions: (a) The camp at Sinai and preparation for departure (1. 1 to 10. 10), (b) the journeyings from Sinai to the plains of Moab (10. 11 to 22. 1), (c) in the plains of Moab (22. 2 to 36. 13).

(4) **Deuteronomy.** The scene of Deuteronomy is in the plains of Moab, just previous to the beginning of the Conquest. It consists principally of three addresses of Moses. The following divisions should be noted: (a) First address (1. 1 to 4. 43), (b) second address (4. 44 to 28. 68), (c) third address (29. 1 to 30. 20), (d) appendices (31. 1 to 34. 12). Deuteronomy breathes the spirit of the great prophets of the eighth century. (See page 71.)

4. THE RELIGION OF THE PERIOD

(1) **Earliest Religion of the Hebrews.** In the patriarchal period, religion consisted of worship and certain observances to which was attached a religious significance. It was only in a minor degree a matter of belief. The Supreme Being was regarded with fear. Approach to him was for the purpose of securing favor (Gen. 28. 16-22). There were no temples nor sanctuaries. An altar might be erected anywhere for sacrifice and prayer. Places identified with manifestations of divine power or blessing were henceforth regarded as sacred (Gen. 12. 8; 13. 3, 4; 26. 25). Sacrifice was the most important part of worship. An early form of sacrifice consisted of a feast in which the Deity was a partaker of the meal with the family. Thus the feast was an act of communion. Institutions, such as circumcision, which was practiced by the Egyptians as well as by Semitic peoples, as Moab, Edom, and Ammon, were given a new and distinctive religious significance by the Hebrews. Dependence was placed in dreams. The lot was used as a means of discovering the divine will. Necromancy and witchcraft were common (1 Sam. 28. 1-20). Images, household gods, were kept and appear not to have been regarded with religious disfavor (Gen. 31. 19, 30-35). Conduct in many respects was on a low ethical level; of this there are many evidences, which are all the more

significant when it is remembered that they are recorded of those who were religious heroes (Gen. 20. 2; 26. 6-7; 38. 12-26).

All ancient peoples were religious. Records antedating Abraham are full of religious references. There were innumerable divinities and highly organized systems of worship. The gods were unreal, shadowy figures, feared by their votaries, but without power to help. Abraham heard the call of One who was a Supreme Person, with whom he communed and entered into covenant relationship. Obedience to the call led him forth into a new and untried way and made of him "the father of the faithful." Thus while the religion of the patriarchs was characterized by many of the crude and crass festivities common to the times, yet in it were the beginnings of a better and higher faith.

(2) Religion in the Mosaic Period. Moses inspired faith in Jehovah who, he declared, would deliver Israel from the bondage of Egypt. When the deliverance was accomplished he led the tribes to enter into a covenant with Jehovah, who as their deliverer was acknowledged to be alone entitled to their worship and service. This covenant was a ratification of the original covenant between Jehovah and Abraham, and was regarded as the solemn declaration of the fact that Jehovah had chosen Israel as his people and Israel had chosen Jehovah as their God. *From this time on Israel belonged to Jehovah, and Jehovah was regarded as Israel's God, their Divine Friend and Saviour.*

Moses elevated religion to a new and higher plane. He declared (a) that Jehovah was a God of compassion, who, in his pity, determined to rescue them; (b) that he was a righteous God, who demanded righteousness in his people; and (c) that he was the Divine Lawgiver, whose commands must be obeyed. Other ancient codes were under the sanction of religion, but there was a closer relationship here than anywhere else; the law given on Sinai was the very word of Jehovah.

II. CONSTRUCTIVE TASK

1. Read Gen. 11. 27 to 13. 18. Locate on a map as many of the places mentioned as possible.

2. Beginning with Gen. 12. 1, read as many of the narratives concerning Abraham as possible. As you read make lists of everything in his character and conduct either to be commended or to be condemned by Christian standards.

3. Read Exod. 2. 1 to 4. 31. Consider what were the dif-

ferent elements in the training of Moses for his work as deliverer of his people.

4. Read of the journey from Egypt to Sinai, Exod. 12. 37 to 19. 2. Make note of what things in the account impress you most.

5. Read Num. 13. 1 to 14. 45. Where did the spies go? What were the causes of failure to enter Palestine?

6. Compare the Ten Commandments, Exod. 20. 1-17, with "the little book of the covenant," Exod. 34. 12-26. Which of these two codes of law is the more universal in its application? Which bears special evidence of agricultural conditions of life? Are any laws exactly duplicated in the two codes?

III. MEMORY ASSIGNMENT

1. THE FOUR PERIODS OF HEBREW HISTORY

1. The Early History. (From the dawn of Hebrew history, about B. C. 1950, to the beginning of the Conquest, about B. C. 1200.) 2. The Epochs of the Conquest, the Judges, and the United Kingdom. 3. The Divided Kingdom. 4. The Exile and the Periods of Foreign Rule.

2. DIVISIONS OF THE FIRST PERIOD

(1) The Epoch of the Patriarchs. (2) The Sojourn in Egypt. (3) The Desert Wanderings.

3. GREAT CHARACTERS OF THE PERIOD

Abraham, Joseph, Moses.

4. LITERATURE DEALING WITH THE PERIOD

(1) Genesis. (2) Exodus. (3) Numbers. (4) Deuteronomy.

IV. QUESTIONS ON THE LESSON

What is to be said of the beginnings of all nations?

To whom do the Hebrews trace their national history?

In what state are the Hebrew tribes when we catch the first historical glimpse of them?

Describe the sojourn in Egypt.

What service was rendered to the Hebrews by the exodus?

Tell what you can of the wanderings in the desert.

By reason of what qualities was Abraham an eminent religious character?

What can you say of the character and career of Joseph?

Give as complete a statement as possible of the life, character, and national services of Moses.

State the chief facts concerning the book of Genesis.

Of what does Exodus give the history?

Tell of the contents of Numbers. Of Deuteronomy.

Describe the earliest religion of the Hebrews.

What was the state of religion in the time of Moses?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Patriarchs and their Religion.
D.C. pp. xvii³, 20.
2. The Religion of Babylonia.
D.C. p. xxxvii. H.D. p. 70³.
3. The Sojourn in Egypt and the Exodus
D.C. pp. xviii⁵, 46².
4. The Work of Moses for Israel.
D.C. p. xviii. H.D. 634.
5. The Religious Teaching of Genesis.
D.C. p. i. H.D. p. 289³.
6. The Legislation of Exodus.
D.C. p. 47

CHAPTER VII

**THE EPOCHS OF THE CONQUEST, THE JUDGES,
AND THE UNITED KINGDOM**

From the beginning of the Conquest, about 1200, to the revolt of Jeroboam I, 937

I. LESSON STATEMENT**1. HISTORICAL SUMMARY**

(1) The Conquest. With Joshua as their leader, the Israelites undertook the invasion and crossed the Jordan opposite Jericho. While the conquest might be termed an organized movement, it was at the same time a migration of peoples, moving with women and children, flocks and herds, gradually coming to terms with the people of the land, sometimes by aggressive attack, more often by peaceful measures. Entrance to the land having been made from the east the fertile Jordan valley was first occupied. From this valley roads ran out in different directions, and along these highways the advance of the tribes proceeded.

The Canaanites, who occupied the land, were themselves a Semitic people, akin to the Hebrews, but more highly cultured in the arts of civilization. Petty kings ruled over small districts. There were walled cities with organized city government. The people were skilled in agriculture. They had many gods and numerous sanctuaries, with innumerable altars, shrines, sacred trees and holy places.

At first the Israelites chiefly occupied the rural districts. From time to time a city was taken. In the course of decades hostility was followed by friendliness. Then began a process of amalgamation. Probably only a few of the Canaanites were actually driven from the land. Many remained, living side by side with the Israelites, and intermarriages took place, resulting in racial fusion. All this had an effect on the religion of the Israelites. The purity of their desert faith was impaired. They took over the sacred shrines of the Canaanites and worshiped the gods of the land. Their political unity also was destroyed and they were split up into a number of small, semi-independent communities.

(2) The Judges. Strife and warfare with Canaanites still in the land persisted at intervals. Various enemies from without,

coming from different directions, attempted invasions. The local, tribal leaders who were raised up to defend their people and land were termed Judges. They were leaders and chieftains, such as Joshua had been, and might almost be styled kings, each over only a part of the people. Their only basis of authority was their courage and military skill. Some of those named in the book of Judges are practically unknown. The most prominent were Ehud, who resisted the attack of the Moabites; Deborah and Barak, who put down the last uprising of the Canaanites; Gideon, who delivered his people from the Midianites; Jephthah, who delivered Gilead from the Ammonites; and Samson, who struggled against the Philistines.

(3) The United Kingdom. In the face of repeated attacks by Philistines and Ammonites, the only hope of national security lay in a union of the scattered tribes. Samuel the prophet perceived this, and with his political sagacity and religious enthusiasm succeeded in reviving the old national spirit. The monarchy was decided upon as the form of government necessary to insure unity and provide possibility of effective defense. Samuel, as the representative of Jehovah, anointed Saul as king. A new attack by the Ammonites furnished the opportunity for consummation. Saul boldly summoned the people to a combined movement. The tribes united in the campaign and amid great rejoicing recognized Saul as king. Thus the monarchy was established.

a. **THE REIGN OF SAUL.** Saul was successful in defeating the Ammonites at Jabesh-Gilead and, some time later, also won a decisive victory over the Philistines at Michmash. An aggressive expedition was then undertaken against the Amalekites. In these campaigns the military strength of the nation was developed, Israel was trained in warfare, in some measure united as a nation, and enriched. The later years of Saul were darkened, and his fame dimmed, by fits of insanity. Finally, defeated in battle with the Philistines on Mount Gilboa, he "took a sword and fell upon it."

b. **THE REIGN OF DAVID.** Saul's death revealed the fact that Judah and the tribes of the north were not firmly cemented in union. David was immediately anointed king over Judah. In the north Abner, the general, raised Ishbaal, Saul's son, to the throne. After seven years of civil war, Ishbaal was assassinated and David was recognized as king over all Israel. In a succession of battles the Philistines were decisively defeated, and from this time forth ceased to be troublers of Israel. Encouraged by these victories, David went on to other and more extensive conquests. The stronghold of Jerusalem was captured and made the nation's capital. The

kingdom was enlarged by successful wars of aggression. Its borders were extended possibly to the Euphrates River. *In a brief period the transformation was made from a small, struggling kingdom to a conquering, ruling empire. World-wide supremacy now became a national ideal.* A new era, that of literary life and development, began. A new national spirit was developed. The consciousness that the nation had a special work to do in the world, as the representative of Jehovah, was born. The reign of David was ever looked back to as the Golden Age, the type of a still greater future national glory. The later years of the reign were disturbed by family troubles, which in time affected the entire nation.

c. THE REIGN OF SOLOMON. There were two claimants to David's throne—Adonijah and Solomon. Adonijah was the eldest son and had popular favor on his side, but Solomon, favored by David, the court, and the prophet Nathan, was made king. He did not attempt further aggression, wisely addressing himself to internal development and organization. Edom and Damascus were lost through revolt. A treaty of reciprocity was renewed with Tyre. New trade relations were established. Traders and merchants multiplied in number. Wealth and prosperity increased. *The nation came into the current of the world's commerce. The land was brought into touch with the ends of the earth and made a meeting point of all nations.* Store cities, garrisons, palaces, and the temple were built. Additional impetus was given to literature.

Increased wealth brought about extravagance and luxury. Solomon enlarged the number of officials, built up a new administrative system, and maintained his court with a magnificence and grandeur before unknown. Adopting the custom of other monarchs, he established a court harem, and numbered among his wives many foreign women. Some were princesses; in this way alliances were made with surrounding nations. Luxury and moral and religious decadence were accompanied by oppression of the people, and unjust and burdensome taxation. Widespread discontent was aroused. Thus were sown the seeds the harvest of which proved to be national dissolution.

2. GREAT CHARACTERS OF THE PERIOD

(1) Joshua. The hero of the conquest was Joshua. With Moses and David he shares the glory of compacting the loosely bound tribes and building them into a nation. As a leader and general he was a worthy successor of Moses. Comparatively little in-

formation is given as to his personal life and character, but all we know of him is to his credit. He was a devout, loyal servant of Jehovah, who lived and died honored of his people and approved of God.

(2) **Samuel.** In Samuel, the child of answered prayer, seer and prophet met. From his cradle he was dedicated to the service of Jehovah. He was brought up at Shiloh, under the high priest Eli. While yet a child he heard the voice of God, and on reaching manhood's estate he had become known as a prophet throughout Israel. He was regarded as invested with high spiritual authority and his influence upon the people was very great. He perceived as few others of his time his country's needs, and had the wisdom, courage, and strength of leadership to provide a remedy. *The national spirit originally given by Moses was revived by Samuel. He was dominated by one supreme idea—that Israel's mission as a nation was inseparably bound up with loyalty to Jehovah.* From him the later prophets received the essence of their message, but the hope of national deliverance always lay in return to Jehovah.

(3) **David.** In his early life David had a wide variety of experiences which had their influence in preparing him for his work as king. He was affected and limited by the religious customs and conceptions of his times. His life was never at any time flawless, and he was guilty of some gross sins. While this is true, it ought also to be said that he rose high above the level of his age in religious thought and feeling. His life exhibited many noble virtues. Though he grievously sinned, he manifested deep contrition, made public confession, and took the blame upon himself. His religious enthusiasm was a strong stimulus in the direction of religious progress and development. In much of his work as ruler he showed himself to be a man after God's will and purpose. Through his military genius he raised Israel to the position of a power among the nations. For the first time in its history some degree of national stability was attained.

(4) **Solomon.** The early prayer of Solomon was for an understanding heart, and the historical records declare that this was granted to him, and that he became the wisest of men. He undoubtedly was a learned and sagacious man, at once a philosopher and a poet. He was also of commanding personality. As a ruler he showed insight, originality, and commanding power. His sagacity failed, however, when it came to the matter of determination of a national policy. To his extravagance and oppressive exactions was due the discontent which ultimately caused the dis-

ruption of the kingdom. Moreover, he was unduly fond of display, voluptuous and sensual. His sagacious utterances formed the basis of the book of Proverbs.

3. LITERATURE

(1) Contemporary Records. Much uncertainty attaches to the question of the date of the earliest written records among the Hebrews. The Code of Hammurapi, King of Babylon (about 1950 B. C.), existed in writing several hundred years before Moses. The Tel-el-Amarna tablets prove that writing was practiced in Palestine before the conquest. It is evident, therefore, that laws of the Israelites, such, for example, as some of those of Exodus, may have come down from the times of Moses in written form. In the Old Testament books as we have them we find mention of earlier records, as "The Book of Jasher" (2 Sam. 1. 18; Josh. 10. 13), and "The Book of the Wars of Jehovah" (Num. 21. 14). Incorporated in some of the books we also find fragments which give evidence of being contemporary with the events which they celebrate, as the "Song of Deborah" (Judg. 5. 1-31) and David's Lament over Saul and Jonathan (2 Sam. 1. 17-27).

(2) Literature Dealing with the Period. These books are all Historical Literature:

a. **JOSHUA.** The book takes its name from its principal character, Joshua. The thread of history is taken up near the point at which Numbers dropped it. The first twelve chapters are occupied with the conquest, the next nine with the division of the territory among the tribes. The remaining chapters form an appendix. The conquest and allotment are described somewhat ideally, as subsequent books show that complete subjugation of the land did not take place until much later.

b. **JUDGES.** The book purposes to teach a great lesson, that the prosperity of Israel depended upon loyalty and devotion to Jehovah. In enforcing this truth, fragmentary historical materials are used. The situation pictured is a troubled one; there was no central government, tribes were loosely united in temporary federation, in times of unusual danger and stress leaders were raised up from among the people who accomplished deliverance. The judges were thus humble leaders who ruled, not in succession over all the tribes, but, as need demanded, over certain sections. Some were doubtless contemporaries, in different parts of the land.

c. **RUTH.** The events portrayed belong to the same period as those of Judges, with which they present a strange contrast. The

book is valuable as showing a different phase of the life of the time, as well as being a beautiful and idyllic picture of domestic life.

d. 1 AND 2 SAMUEL. The two books of Samuel were originally one book. The history covers a century of time, from the birth of Samuel to the close of David's reign. There is no attempt to give a detailed or comprehensive history of the nation; narratives centering in the persons of Samuel, Saul, and David have been dovetailed together into a continuous account. The books are best appreciated when it is considered that they are not so much a national history as a collection of narratives written with a religious purpose, namely, to show that national security depended upon faithfulness to Jehovah.

4. THE RELIGION OF THE PERIOD

(1) **Religious Conditions in Palestine at the Time of the Conquest.** The Canaanites, inhabitants of the land before the conquest, were polytheists, that is, worshipers of many gods. Each local district had its Baal, or lord. These were nature divinities, identified with the processes of nature, and worshiped with sensual rites. The worship had its priests, sacred feasts, holy places including sacred springs, groves, and high places. Among objects of worship were various forms of idols and sacred poles (*asherim*), similar to the totem poles of the Alaska Indians.

(2) **The Time of the Judges and the United Kingdom.** The greatest danger confronting the Israelites was that the pure, austere worship of the desert would be affected by the luxurious, corrupt, and sensual worship of the Canaanites. Could the Israelites conquer the people and take over their land without being affected by their religious beliefs, customs, and practices? As the Israelites only in part drove out the Canaanites, coming to terms with the remainder by gradual amalgamation, so the religion of Israel triumphed over Baalism partly by absorption. The holy places of the land came to be thought of as sacred to Jehovah (Judg. 4. 5; 6. 11). The feasts of harvest and vintage were adopted. There was also a constant tendency to regard the Baalim as real gods of the land, and pay homage to them side by side with the worship of Jehovah (Judg. 11. 24; 2 Kings 1. 2). Sacrifice was practiced as a religious rite. There were two principal types, the burnt-offering, which was wholly devoted to Jehovah, and the sacrificial feast, of which a portion was dedicated to the deity and the remainder eaten by the worshipers. Images were a common possession and it would seem that the people did not regard their use as evil. There was

no organized priesthood. Any man might be constituted a priest, but the Levites were preferred (Judg. 17. 1-13). Religious beliefs were crude and simple. The direct agency of Jehovah was recognized in both blessings and calamities. He bestowed health or inflicted disease; prosperity was a sign of His favor, and drought, famine, pestilence, attack of wild beasts, or defeat by enemies was certain evidence of His disfavor. Moral standards were not high, and cruelty, violence, and immorality were very common. Yet there were not a few whose true faith in a spiritual God, accompanied by purity of life, was a saving grace to the nation. It was thus an age of striking contradictions: faith, worship, the blood feud, great license, polygamy, and low moral ideals were all woefully intermingled. (Judg. 11. 1; 16. 1; 2 Sam. 3. 27).

Prophecy had its beginnings in this period. From an early day prophecy represented a zeal for righteousness. Gad and Nathan were influential at the King's court. An act of wide significance in David's time was his removal of the ark to Jerusalem. *This was the first step toward constituting in Jerusalem a central sanctuary of religion.* The outstanding religious event of Solomon's reign was the building of the temple.

II. CONSTRUCTIVE TASK

1. Read Josh. 8. 1 to 10. 39. Consider the situation which prevailed in the land as here pictured: The numerous kings; lack of combined defense; city strongholds.

2. Read Josh. 10. 40 to 11. 23. Compare with this statement of the completeness of the conquest, Judg. 1. 1-36. Consider also Judg. 3. 5, 6.

3. Read as a summary of conditions during the period of the Judges, Judg. 2. 6 to 3. 6. As an example of a story of a judge read Judg. 4. 4-24. What was the work of a judge as described in these passages?

4. Study the life and character of Saul, as described in 1 Sam. 9. 15-24; 10. 1; 13. 1-14; 15. 10-31; 16. 14, 15.

5. Read the account of David's successes as a warrior king: 2 Sam. 1. 1 to 8. 18. Note especially the summary statement of chapter 8. Locate as many as you can of the territories named therein.

6. What was the character of Solomon's wisdom? Make a written statement, after carefully considering these passages: 1 Kings 3. 5-28; 4. 29-34; 10. 1-13, 23, 24; 11. 1-8.

III. MEMORY ASSIGNMENT

1. THE FOUR PERIODS OF HEBREW HISTORY

1. ———. 2. The Epochs of the Conquest, the Judges, and the United Kingdom. (From the beginning of the conquest, about 1200, to the revolt of Jeroboam I, 937.)
3. ———. 4. ———.

2. DIVISIONS OF THE SECOND PERIOD

- (1) The Conquest.
- (2) The Judges.
- (3) The United Kingdom: a. The Reign of Saul; b. The Reign of David; c. The Reign of Solomon.

3. GREAT CHARACTERS OF THE PERIOD

Joshua, Samuel, David, Solomon.

4. LITERATURE DEALING WITH THE PERIOD (all historical)

- (1) Joshua.
- (2) Judges.
- (3) Ruth.
- (4) 1 and 2 Samuel.

IV. QUESTIONS ON THE LESSON

Describe the manner of the conquest.

What can you say of the Canaanites, their civilization and their religion?

Name some injurious effects of contact with the Canaanites.

Describe the office and work of the Judges.

Name some of the most prominent of the Judges and tell what their achievements were.

Tell of the significance of Samuel.

What led to the establishment of the kingdom?

Give the most important facts about the reign of Saul.

What is to be said of the achievements of David as a ruler; his personal character; his services to religion?

What were the elements of strength in Solomon's reign? Of weakness?

To what extent were there contemporary records in this period?

Give the chief facts concerning the books of Joshua, Judges, Ruth, 1 and 2 Samuel.

Describe religious conditions among the Israelites during this period.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Conquest.

D.C. pp. xix, 141, 155. H.D. p. 395¹⁰.

2. The People of the Land and their Religion.

D.C. pp. xxxix, 142. H.D. p. 78, art. "Baal."

3. The Life, Character, and Achievements of one of the Judges. Gideon.

D.C. p. 163. H.D. p. 293.

4. The Founding of the Kingdom.

D.C. p. xix. H.D. p. 397¹².

5. Religious Conditions during this Period.

D.C. pp. xix, xx. H.D. p. 411¹⁴.

6. Samuel and the Beginnings of Prophecy.

D.C. pp. xix, xli, 179f. H.D. pp. 822, 758⁽²⁾.

7. The Life and Work of David.

D.C. pp. xx, 181. H.D. pp. 177f.; 397.

CHAPTER VIII

THE DIVIDED KINGDOM

From the revolt of Jeroboam I, 937, to the destruction of Jerusalem by Nebuchadrezzar and the carrying of the captives of Judah to Babylon, 586

I. LESSON STATEMENT

1. HISTORICAL SUMMARY

Rehoboam, son of Solomon and Naamah, the Ammonitess, was the recognized heir. Judah's assent to his accession was readily given, but the action of the northern tribes was uncertain. An attempt was made to force acceptance, Rehoboam going to Shechem to be crowned. The people of the north demanded a reduction of the burden of taxation. Rehoboam arrogantly refused any concession. Immediately there was an uprising led by Jeroboam I, a hereditary chief of the tribe of Ephraim. The tribe of Judah and a part of Benjamin remained loyal to Rehoboam. All the other tribes joined in the revolt, made Jeroboam I their king, and engaged in warfare against Rehoboam. The breach was never healed. *The empire of united Israel, after a brief history of less than a century, was thus abruptly brought to an end.*

(1) Causes of the Division.

a. THE ECONOMIC CAUSE. The heavy yoke of taxation which had been imposed by Solomon, necessitated by his extravagant regime, and which Rehoboam refused to lighten, was the immediate cause of division, but by no means the only one.

b. GEOGRAPHICAL DIVISION. Judah was isolated, shut off by natural boundaries from the rest of the tribes.

c. ANCIENT SPIRIT OF INDEPENDENCE. The influence of the old free tribal life persisted. The monarchical yoke galled. The transition from the independent life to the burdens of monarchy had been too rapid.

d. THE AUTOCRACY OF THE RULERS. Solomon was despotic and Rehoboam inherited this quality.

e. RELIGIOUS REASONS. Solomon had exhibited distinctly oriental tendencies in his religious policies. Glory had attached to his reign, but conservative religious influences had not been respected.

(2) The History of Israel.

a. JEROBOAM I (937-915?). The people of Israel little realized all that was involved in the separation from Judah; they regarded Jeroboam's accession simply as a new dynasty coming to the throne. Intermittent warfare with Judah continued for many years. Jeroboam's establishment was very simple; the king was not much higher than his chiefs; no attempt was made to found a royal court. The capital was fixed successively at Shechem, at Penuel, and at Tizrah. Older forms of worship were openly encouraged. Some of Jeroboam's territory was taken from him in war by Shishak of Egypt.

b. NADAB (915-913?). Vigorously resisted an attack by the tributary city of Gibbethon. He was killed by one of his generals, who succeeded him.

c. BAASHA (913-889?). Was successful in warfare against Judah. He had a long and vigorous reign.

d. ELAH (889-887?). Gibbethon again revolted. In the struggle Zimri, one of the king's officers, murdered the king and seized the throne.

e. ZIMRI (887). Was almost immediately overthrown by Omri, another general, who was elected king by the army.

f. OMRI (887-875?). Found his election contested, but made it good and ruled the kingdom successfully. He has been called the second founder of the kingdom. He established peace with Judah, strengthened his kingdom in military power, and widely extended commerce. *He gave Israel its first real capital, Samaria, which he bought and fortified.*

g. AHAB (875-853?). Inherited the ability of his father. A former alliance with Tyre was confirmed by Ahab's marriage to Jezebel. She was the one wife of the king and her influence was very great. The political prosperity of Omri's reign was continued and enhanced. The most significant event of the epoch was the entrance of Assyria as a dominant power in this region.

h. AHAZIAH (853-851?). A brief reign was brought to an end by the death of the king, caused by an accidental fall.

i. JEHO RAM (Joram) (851-842?). Formed an alliance with Jehoshaphat, of Judah, against Moab. He was murdered by Jehu, one of his generals. The prophet Elijah was active during this and the two preceding reigns.

j. JEHU (842-814?). The founder of a new dynasty. He was anointed king at the direction of Elisha. He exterminated the house of Ahab in Israel and put down Baal-worship. The latter part of his reign was unsuccessful from a military standpoint.

k. JEHOAHAZ (814-797?). "Hazeal, king of Syria, oppressed Israel all the days of Jehoahaz" (2 Kings 13. 22).

l. JOASH (or Jehoash) (797-781?). His reign was chiefly characterized by military activity. The losses of Jehoahaz were recovered.

m. JEROBOAM II (781-740?). During a long and outwardly prosperous reign Jeroboam II developed the nation's resources, extended the borders of the kingdom possibly to a limit never before reached, and established his court in new splendor. This is the period which furnishes the background of the work of Amos. There was much external show, but no solid foundation.

n. ZECHARIAH (740?). Was almost immediately killed by Shal-lum. His assassination begins a period of civil war and virtual anarchy.

o. SHALLUM (740?). Was killed within a month by Menahem.

p. MENAHEM (740-737?). Paid tribute to Assyria. After a short reign he died a natural death.

q. PEKAHIAH (737-735). Reigned two years and was murdered.

r. PEKAH (735-733?). Formed an alliance with Rezon of Damascus and made war upon Judah. Ahaz, king of Judah, in despair, sent in his submission to Tiglathpileser of Assyria. In 735-734 Tiglathpileser advanced against the west and for two years marched up and down through this region. He first destroyed Damascus, then crushed the forces of Pekah. In the confusion, Pekah found death at the hands of Hoshea, his rival, who then became king as the vassal of Assyria.

s. HOSHEA (733-725?). The tribute levied by Assyria was very heavy. When Tiglathpileser died Hoshea joined with the forces of Egypt in revolt. Shalmaneser IV, who had succeeded to the Assyrian throne, advanced and made Hoshea captive. Deprived of their king, Israel, nevertheless, continued the warfare. Finally all their forces were concentrated in Samaria, the capital. Meanwhile Shalmaneser IV died and was succeeded by Sargon. In 722, after a long siege, Samaria was captured. The leading classes among the people, to the number, according to Sargon's account, of 27,290, were deported and scattered about in different parts of the Assyrian empire. *Thus after a troubled history of some two centuries the kingdom of Northern Israel came to an ignominious end. The deported peoples entirely disappeared from history, forever to be spoken of as the lost ten tribes of Israel.* To make his conquest more certain Sargon brought in colonists from different parts of his empire and settled them in the land. From the mixture of these

peoples with the Israelites left in the land there resulted the curious complex of the Samaritans.

(3) The History of Judah.

a. REHOBAM (937-920?). The reign of Rehoboam was in sharp contrast to that of Solomon. Everywhere it was brass for gold. The whole situation was one of poverty and weakness. The territory was limited to a small area around Jerusalem.

b. ABIJAM (920-917?). Succeeded in gaining some territory from Israel.

c. ASA (917-876?). Was defeated by Baasha of Israel, and in despair did a disastrous thing, solicited the aid of the king of Damascus.

d. JEHOSHAPHAT (876-851?). Developed the internal resources of Judah. Formed an alliance with Israel by marrying his son to the daughter of Ahab. Thus Baalism was brought again into Judah.

e. JEHORAM (or Joram) (851-843?). "He walked in the way of the kings of Israel" (2 Kings 8. 18).

f. AHAZIAH (843-842?). "He walked in the way of the house of Ahab" (2 Kings 8. 27). He was killed by Jehu, in the latter's revolt against Jehoram of Israel.

g. ATHALIAH (842-836?). The widow of Jehoram of Judah and mother of Ahaziah. On the death of her son she murdered all except one of the heirs to the throne and made herself ruler. Under her patronage Baalism was fostered in Judah. She was dethroned in a movement led by the priesthood.

h. JOASH (836-796?). Was compelled to pay tribute to Hazael of Damascus. Joash was murdered in a palace revolution.

i. AMAZIAH (796-782?). Conducted a successful campaign against Edom, then engaged in war with Israel, and was completely defeated. Jerusalem was plundered. He was murdered in a palace conspiracy.

j. AZARIAH (Uzziah) (782-737?). Devoted himself to building up the wasted resources of Judah. He organized and equipped an army, built up commerce, and established an era of prosperity for Judah.

k. JOTHAM (737-735?). Was first regent, then king. There are almost no data concerning his reign.

l. AHAZ (735-725?). Called upon Assyria to relieve him from the combined attack of Israel and Syria, and thus made himself a vassal. It was during his reign that the kingdom of Israel was destroyed.

m. HEZEKIAH (725-696?). The fall of the northern kingdom had

furnished a striking lesson. Hezekiah was an obedient vassal of Assyria. He repaired the temple, revived religious zeal, and strengthened the kingdom.

n. MANASSEH (696-641). A terrible reaction took place under Manasseh. He introduced Assyrian worship of the sun and stars, severely punished all opposition, and endeavored to put down the prophets.

o. AMON (641?). Was murdered after a few months' reign.

p. JOSIAH (640-608?). As Assyria declined in power, the national spirit in Judah was revived. In the eighteenth year of his reign Josiah undertook the repair of the temple. The *Book of the Law* (Deuteronomy) was found and was made the basis for a sweeping religious reform. The idolatrous priests were put down, the idols and high places were destroyed. *For the first time the temple was made the national center of formal worship.* Josiah was killed in battle on the plain of Megiddo, withstanding an attack by Necho of Egypt. This was a disheartening calamity.

q. JEHOAHAZ (608-607?). Was captured by Necho and taken as a prisoner to Egypt.

r. JEHOIAKIM (Eliakim) (607-598?). First a vassal of Egypt, later he submitted to Nebuchadnezzar of Babylon.

s. JEHOIACHIN (598-597). Repeated rebellion against Babylon resulted in the siege of Jerusalem by Nebuchadnezzar. Jehoiachin surrendered and *the king inflicted punishment by deporting to Babylonia the court and leaders of the people, including shopkeepers and skilled artisans* (597). He thought the remnant would be faithful to him, so he made Zedekiah, Jehoiachin's uncle, vassal ruler of Judah.

t. ZEDEKIAH (597-586). Egypt stirred up rebellion and Zedekiah joined in. Nebuchadnezzar again appeared and besieged Jerusalem. *In July, 586, the city was taken and a considerable number of the population were deported to Babylonia. Thus the kingdom of Judah came to an end, having outlived the northern kingdom by almost a century and a half.*

2. GREAT CHARACTERS OF THE PERIOD

(1) **Elijah.** Elijah was a stern ascetic, a man of the desert, a hater of the luxuries and softnesses of Oriental court life, a great soul on fire with a passion for Jehovah. He held that the idolatrous worship of Ahab and Jezebel was treason against Jehovah, and, believing himself to be Jehovah's instrument of vengeance, he set himself to accomplish the overthrow of the dynasty. Baal-

worship had become the religion of the royal court and had it not been overthrown would have become the national worship. In this time of crisis Elijah was the nation's savior. His unique character as God's messenger, his courage and heroic deeds, and the greatness of his achievements so impressed the thought of the Israelitish people that it became a fixed belief that Elijah would reappear for the deliverance and restoration of Israel. Elijah is more frequently mentioned in the New Testament than any other prophet.

(2) **Elisha.** In Elisha, Elijah found a successor on whom his mantle rested fittingly. He was more kindly and gentle than his master, and while less forceful had more genius for organization and teaching. He came to exercise a larger influence, became a participant in the actual determination of national affairs, and did much during his age to keep alive a strong and pure faith in Jehovah.

(3) **Amos.** With Amos written prophecy begins. See therefore, "Literature of the Period," below.

(4) **Hosea.** See "Literature of the Period."

(5) **Isaiah.** See "Literature of the Period."

(6) **Jeremiah.** See "Literature of the Period."

3. LITERATURE OF THE PERIOD

(1) Historical Literature.

a. **KINGS.** 1 and 2 Kings form one continuous narrative, embracing the history of the period from the closing years of David's reign to the exile, about four centuries. This narrative, probably written somewhere near the close of the period, is dependent upon earlier sources, three of which are named, the Acts of Solomon (1 Kings 11. 41), the Chronicles of the Kings of Judah (1 Kings 14. 29), and the Chronicles of the Kings of Israel (1 Kings 14. 19). In general, the material is fragmentary and very scanty, but what information is given is reliable and accurate. The material presented was evidently chosen with a view to its value in teaching religious lessons.

(2) Prophetico-Legal Literature.

a. **DEUTERONOMY.** While Deuteronomy is a distinct version of the Law, it reflects the spirit and teaching of the prophets Amos, Hosea, and Isaiah. Both priest and prophet had a part in the making of it. It is therefore called prophetico-legal literature. Its most prominent principles are: Its emphasis on the importance of worship at the central sanctuary, with its prohibitions of worship

at the high places, freely practiced under religious sanction even in the days of Elijah; its humanitarian spirit, inculcating kindness to fellow men, even slaves, and to beasts of burden; its insistence upon love and service as the supreme demand of Jehovah.

(3) Prophetic Literature.

a. AMOS. The earliest of the Old Testament prophetic books. The book gives several particulars concerning the prophet himself. He was a "shepherd" of Tekoa, a barren section of the south of Bethlehem, and a "gatherer of sycomore fruit," called of the Lord to prophesy as he "followed the flock." He disclaimed being a prophet by profession or education; his words were in no sense dictated by self-interest. His recorded messages were delivered not in Judah, but at the royal sanctuary of Israel, at Bethel. He attacked greed, bribery, dishonesty, violence, injustice, and oppression of the poor and weak. *His teaching marked an epoch in the religious history of the race. He taught that Jehovah is the one God, that he rules over other peoples as well as over Israel, that he is just and righteous, that he demands these qualities in his subjects, and that without these outward worship is hateful in his sight.*

b. HOSEA. Following a few years after Amos came Hosea, whose message was in much the same spirit. To Amos's conception of the righteousness of Jehovah Hosea adds the element of pitying, unquenchable love. The form of his message grew out of his own experience as a husband and father.

c. ISAIAH. Ere the ministry of Hosea closed, the prophetic career of Isaiah opened, to be continued for a period of forty years, embracing the reigns of Jotham, Ahaz, and Hezekiah. The prophet lived in Jerusalem, was married, and had two sons. His free access to the royal court suggests that he himself was of noble lineage. In the character and work of Isaiah, Jewish prophecy reached high tide. He was preacher, poet, and statesman. "Every resource of teacher, orator, and poet was his. No other prophet had his power of imagination and expression." To the message of Amos and Hosea he added the conception of the ineffable holiness of Jehovah. He pronounced judgment upon northern Israel and Judah, but declared that a remnant would be spared through which the highest glory of Israel would be achieved.

d. MICAH. Micah was a contemporary of Isaiah. He spoke from the standpoint of the peasants among whom he lived. In the name of Jehovah, the just and righteous God, he cried out against the injustice, the oppression, and the greed of the rich and the powerful.

e. ZEPHANIAH. The prophet Zephaniah exercised his ministry in the time of Josiah, a century later than Isaiah. Characterized by great moral earnestness, he was preëminently a prophet of judgment.

f. NAHUM. Nahum voices a decree of divine judgment upon bloodthirsty Assyria.

g. HABAKKUK. The book of Habakkuk, unique in form, consists largely of a dialogue between the prophet and Jehovah. It is one of the earliest examples of reflective thought upon the workings of Providence in history.

h. JEREMIAH. One of the greatest and most significant of the prophets was Jeremiah, whose long prophetic ministry extended through the reigns of Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. During this troubled time, when the nation was being crushed out of existence, religion became more and more an inward revelation. The change first took place in the prophet's own life, after which he became the spokesman and prophet of the inner revelation. *God's will would be written in the hearts of those who knew him; the people would become a nation of prophets.*

i. OBADIAH. The book of Obadiah is concerned with the fortunes of Edom. Disaster has already befallen her, and further judgment is in store for her. This is interpreted as Jehovah's judgment on the Edomites for their share in the destruction of the Jewish nation.

4. THE RELIGION OF THE PERIOD

(1) In Israel. Israel had no central sanctuary such as the temple in Jerusalem; this encouraged the increase of worship at the "high places," former heathen shrines. Idolatrous practices were revived. Shrines at Bethel and Dan were regarded with especial reverence. Here Jehovah was worshiped under the emblem of a calf, a custom the associations of which were debasing in their influence. The situation became intolerable with the advent of Jezebel, who brought with her all the paraphernalia of Phœnician Baalism, including many priests whose rites were barbarous, bloody, and cruel. It was at this crisis that Elijah appeared as divinely commissioned deliverer of the nation.

(2) In Judah. In Judah, religious affairs at first were but little better than in Israel. Rehoboam seems to have imitated the religious policy of Jeroboam. Later, however, the dark picture is relieved somewhat. Several religious revivals were fostered by royal authority. The first was under Asa. Again, in the reign of Hezekiah an attempt was made to suppress the high places throughout Judah, and center all worship in the temple. Most significant

was the reformation under Josiah. Under the inspiration of the teaching of Deuteronomy the "high places" in Judah were forever destroyed. The idolatrous priests were dispersed. *For the first time in Israelitish history the temple became the national center of worship.* The significance of this can scarcely be overestimated. For example, the whole character of sacrifice was changed. Thereafter sacrifice was offered only in the temple. Sin and atonement offerings assumed increasing importance. *The priest gradually became the central religious figure.*

(3) **Development under the Prophets.** Throughout the whole period there was a gradual spiritual development, due to the influence and work of the prophets. The prophets of the eighth century far surpassed any who had preceded them in the purity of their spiritual ideals, in their exalted moral conceptions of Jehovah's character and will, in the intensity and persistency of their devotion, and in their clear and profound teaching as to the basis of real relationship to God.

II. CONSTRUCTIVE TASK

1. Read I Kings 12. 1-24. Make note of all suggestions as to causes of the division.

2. Read I Kings, chapters 17 to 19; 2 Kings, chapter 2. What kind of a man was Elijah? Write down his characteristics as you see them.

3. Read Amos, chapters 3 to 6. What were the specific sins for which the prophet rebuked Israel?

4. Read as many of the chapters of Isaiah 1 to 12 and 28 to 32 as your time will permit. As you read, consider: a. The number and variety of literary figures; b. The attitude of the prophet toward sacrifice; c. The relation of the prophet to affairs of state.

5. Read Deut. 12. 1-28. When were these directions as to the place of sacrifice put into effect? Also read 6. 1-15; 10. 12-22; 11. 13-21. Consider: The supreme demand of Deuteronomy as declared in these passages.

III. MEMORY ASSIGNMENT

I. THE FOUR PERIODS OF HEBREW HISTORY

1. ———. 2. ———. 3. The Divided Kingdom. (From the revolt of Jeroboam I, 937, to the carrying of the captives of Judah to Babylon, 586.) 4. ———.

2. DIVISIONS OF THE THIRD PERIOD

- (1) Causes of the Division.
- (2) The History of Israel. (Be prepared to state the principal facts.)
- (3) The History of Judah. (Be prepared to state the principal facts.)

3. GREAT CHARACTERS OF THE PERIOD

Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah. (Be ready to locate each in the history of the period.)

4. LITERATURE OF THE PERIOD

- (1) Historical: 1 and 2 Kings.
- (2) Prophetico-Legal: Deuteronomy.
- (3) Prophetic: Amos, Hosea, Isaiah, Micah.

IV. QUESTIONS ON THE LESSON

- Who was the recognized heir of Solomon?
 Describe the circumstances of the uprising of Jeroboam I.
 State the chief causes of the division.
 Describe the main course of events in Israel from the accession of Jeroboam to the deportation of the tribes to Assyria.
 How many kings had Israel?
 What was the date of the deportation, the end of Israel's history?
 Who was the first king of Judah?
 Describe the main course of events in Judah.
 How did the kingdom of Judah come to an end? The date?
 How long did the kingdom of Judah survive Israel?
 Describe the character and the ministry of Elijah.
 Compare Elisha and his work with Elijah.
 What is to be said of 1 and 2 Kings as history?
 What are the principal teachings of Deuteronomy?
 Tell of the life and message of Amos. Of Hosea. Of Isaiah. Of Micah.
 What is the special significance of Jeremiah?
 Characterize the religion of Israel in this period.
 Tell of religious conditions in Judah in this period.
 What is to be said of the work of the eighth century prophets?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Division of the Kingdom and Its Causes.
 D.C. pp. xx, 220. H.D. p. 399.
2. Most Important Events in the History of the Period.
 H.D. pp. 399-404.
3. The Life and Work of Elijah.
 H.D. p. 215. D.C. pp. xx¹⁴, 223ff.
4. The Religious Significance of Amos.
 H.D. pp. 284^o, 758². D.C. pp. 562f.
5. The Prophecy of Isaiah; Historical Setting and General Character.
 D.C. p. 409ff. H.D. pp. 386, 387ff.
6. The Reformation of Josiah.
 H.D. pp. 404, 499. D.C. p. 244.
7. The Religious Significance of Jeremiah.
 H.D. p. 433². D.C. p. 457^o.

CHAPTER IX

THE EXILE AND EPOCHS OF FOREIGN RULE

From the destruction of Jerusalem by Nebuchadrezzar and the carrying of the captives to Babylon B. C. 586, to the destruction of Jerusalem by Titus, of Rome, A. D. 70.

I. LESSON STATEMENT

1. HISTORICAL SUMMARY

(1) **The Babylonian Captivity (586-538).** In exile some of the Jews were permitted to "build houses and plant gardens" (Jer. 29. 5) and live together in Jewish settlements under their own elders (Ezek. 1. 1; 8. 1; 14. 1; 20. 1). Others suffered oppression (Jer. 29. 21f.), and some were put to task-work (Isa. 14. 3f.). Many became so well content with their condition in Babylonia that they did not care to return.

(2) **The Persian Age (538-332).** Fifty years after the beginning of the captivity, the overthrow of Babylon by the Persians wrought a great change in the fortunes of the exiles. Almost immediately Cyrus, in accordance with his fixed custom of religious toleration, permitted measures to be taken for the restoration of Jerusalem. A return of exiles in 538 was led by Sheshbazzar. The foundation of the temple was laid (Ezra 5. 16). But the returned exiles were few in number, the people of the land were hostile, no reënforcements came from Babylon, and comparative inaction seems to have resulted. About twenty years later Zerubbabel was in authority in Jerusalem as governor, and a high priest named Joshua in charge of the worship at the rebuilt altar. The prophets Haggai and Zechariah led in a new movement for the building of the temple and the work of reconstruction was completed in 516.

With this year a break in the biblical records occurs. There is a great gap (516-458) on which we have no light. We know only that this was a period of general unsettledness and depression. The returned exiles were scattered throughout Judæa, their high religious ideals declined, and they became lax in their relations with outsiders. *Leadership in the community gradually came into the*

hands of the priesthood. In the East a most important work was being accomplished by the remaining exiles. In schools or communities of scholars, the law was being worked out into definite form and codified. It had come to be realized that only by means of the law could the religious separateness of the people unto Jehovah be maintained.

The reign of Artaxerxes I (465-424) was a period of restoration throughout the Persian empire. In 458 Ezra the scribe headed a new expedition for the purification of worship at Jerusalem and the more rigid enforcement of the law in the community. He was invested with large power and was permitted to draw upon the royal treasury for the maintenance of the temple worship. For some reason, not entirely clear, his mission failed.

In 445 Nehemiah, a layman but an officer of the Persian government, was commissioned to go as governor to rebuild and fortify the city. In the face of great difficulties he accomplished his task in fifty-two days. Ezra the scribe reappeared, a covenant was entered into by the people on the basis of the sacred law, and the priestly ideal of life and religion was accepted. *The people were now no longer a nation; they were a religious community.* The national spirit and hope, however, were not lost.

Opposition to the policies and work of Nehemiah on the part of the people of the land led to a division and to the establishment of a separate Samaritan worship at Gerizim.

There follows a century of silence (432-332). There is no Old Testament narrative history dealing with the events of this period. *During this time the Hebrew language was supplanted by the Aramaic*, which became the common language of commerce for the whole region.

(3) The Greek Age (332-167). In 333 Alexander the Great began his conquest of the East. In 332 he gained control of Syria, and in three great battles destroyed the Persian empire. His empire, short-lived, was succeeded by Greek kingdoms, two of which were the kingdom of Ptolemy in Egypt (established 323) and that of the Seleucidæ in Syria (founded 312). These two kingdoms were in constant war with each other, and the common fighting ground was Palestine.

a. **JERUSALEM UNDER THE PTOLEMIES (301-198).** In 301 Ptolemy I secured Palestine and Greek-Egyptian rule was established. Greek cities grew up in Palestine. Jerusalem flourished. Their skill in commerce brought the Jewish people into Greek favor and they became widely dispersed throughout the Greek world. At Alex-

andria in Egypt was established the most famous Jewish colony, widely known for its culture and learning. *The Septuagint version of the Old Testament was made here.* In Jerusalem the high priest governed the community, subject only to an annual tribute. *The Senate, or Sanhedrin, a council of elders, was established.*

b. JERUSALEM UNDER THE SELEUCIDÆ (198-167). Gradually hostility against the Ptolemean rule developed. When in 198 Antiochus the Great, of Syria, defeated Ptolemy Epiphanes in decisive struggle, Jerusalem opened its gates to the conqueror. Antiochus was favorably disposed toward the Jews. His successor, Antiochus IV, was determined on the spread of Greek civilization. In 170 he entered Jerusalem and plundered the temple. In 168 he made definite plans for the overthrow of the Jewish religion. Opposed, he went to Jerusalem and undertook to root out Judaism. Colonists were brought in and Jerusalem was turned into a Greek city. All worship was forbidden on penalty of death. Many went over to Hellenism, many of the faithful fled, many others suffered martyrdom for the faith. The image of Jupiter was set up in the temple. Finally at a country village, Modein, the family of Mattathias raised the standard of revolt; thus began the Maccabean struggle.

(4) **The Maccabean Age (167-63).** From the family of the Maccabees, Mattathias the head being the father of five sons, there came a remarkable series of *native Jewish leaders* in a long and terrible struggle for religious and political freedom. The first, Judas Maccabeus, battled against great odds, but he so far succeeded that in 165 the temple was rededicated. By 162, complete freedom of worship had been secured. *But in this struggle the old national spirit had been reborn.* The fight for political independence followed and was won in 142. *The new Jewish state under the Maccabees was then established.* There followed a long period of external warfare and internal discord. The state, a combination of politics and religion, was a house divided against itself, and essentially weak. The Maccabean line gradually degenerated. Finally, in 63, the Roman general, Pompey, appealed to by both sides in a civil war, from pretended peacemaker became conqueror and made the land tributary to Rome.

(5) **The Roman Age (B. C. 63-A. D. 70).** *Jewish national independence was now finally and forever lost.* The entire Jewish territory was divided among several Roman dependents and Judæa was constituted a minor province of the empire. In B. C. 37 Herod the Great was made king of Judæa. He was in power when Jesus was born in Bethlehem.

2. GREAT CHARACTERS OF THE PERIOD

(1) **Ezekiel.** A priest and prophet, one of the exiles, whose active work as a prophet was done while living in a Jewish settlement near the river Chebar, "probably a canal or tributary of the Euphrates near Babylon." In his early life he had sat under Jeremiah's preaching. He was a man of broad experience, with a wide knowledge of the life of his time, strongly imaginative, stern and uncompromising toward the common sins of his day. He felt as a pastor the burden of the care of the souls of the people. He might well be called the prophet of individual responsibility.

(2) **Ezra.** A man of priestly family, a copyist, student, interpreter, and teacher of the Law, therefore called a *scribe*. He had "prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra 7. 10). The records are not sufficiently full to make clear the relation between the work of Ezra and that of Nehemiah. His first expedition was rendered fruitless, probably by the religious indifference of the people and their opposition to the strict edict of separation which he promulgated. Later he aided Nehemiah. His devotion and zeal for the Law exalted it to a place which it had never before had, and in this way he influenced all succeeding Jewish life.

(3) **Nehemiah.** Our earliest information of Nehemiah is when he had already attained to the responsible position of cup-bearer to Artaxerxes I. That he was beloved and trusted by the Persian king is shown by the equipment furnished for his expedition. He was a shrewd, tactful, vigorous, forceful, God-fearing man, whose work for his people and his religion was important and enduring. Josephus well says: "He was a man of good and righteous character, . . . and he hath left the walls of Jerusalem as an eternal monument of himself."

(4) **Judas Maccabeus.** Well named "the hammer of God." He was God's chosen instrument to withstand a subtle influence from within and a determined purpose from without to supplant the Jewish religion by the heathen worship of Greece. He was a warrior by nature, and in his campaigns against vastly superior forces exhibited a generalship which has seldom been surpassed. With military genius was combined a deep piety. He lived and fought not for personal power or glory, but as the agent of God in a great cause. Few characters of history are worthy in purity and unselfishness of motive to stand beside him. By some he has been compared to David, but he was nobler and purer. He came at a time when the whole civilized world was moving toward the adop-

tion of Greek civilization, and the Jews were fast being swept into the current. *He won a decisive victory; never again was the attempt made to supplant the Jewish religion by Hellenism.*

3. LITERATURE OF THE PERIOD

(i) Priestly History and Legal Literature.

With the beginning of the exile the continuous historical narrative contained in the Old Testament ceases. The books of Ezra and Nehemiah contain a fragmentary history of only a small section of the period covered by this lesson.

a. CHRONICLES. These books, with Ezra and Nehemiah, originally formed one book. They are history written from the priestly standpoint. Therefore, the interest is priestly and religious rather than historical. The genealogical lists start with Adam, but the thread of narrative is taken up with the death of Saul and the accession of David. Much of the material of Kings is duplicated, but it is the line of David and the temple history with which the chronicler is chiefly concerned. There is very little account of the history of northern Israel. The priests and Levites figure prominently. The books as they now stand are compilations, and the whole viewpoint suggests that the compiler was a Levite who lived after the return from the exile.

b. EZRA. The book of Ezra uses history to teach religious lessons. It does not give a continuous history, but selects episodes here and there. It gives an account of the return from the exile (538), the rebuilding of the temple (520-516), and the expedition of Ezra (458). It differs from the earlier historical books in that the writer had larger access to contemporary records.

c. NEHEMIAH. The book of Nehemiah deals with the period from 445 to 432 B. C. It tells of the work of Nehemiah and Ezra in the rebuilding of the wall and the restoration of the temple service in Jerusalem. (*We have no Old Testament historical narrative dealing with times later than the close of Nehemiah.*)

d. ESTHER. The book of Esther has for its scene of action the Persian court of Xerxes. It is a striking story, the purpose of which is to show that God protects his people and destroys his enemies. In it the best and the worst elements of Jewish character are vividly portrayed.

e. LEVITICUS. The book of Leviticus presents the ceremonial law of Judaism in its most complete and detailed form. Its ideal of complete separation, of extensive and elaborate sacrifices, of exact ceremonial forms, perfectly administered, was probably only

realized in the religious community of Jerusalem after the return from the exile. But as it was then recognized as "the law of Moses," it would seem that it was the result of a gradual development through a long previous period.

(2) Prophetic Literature.

a. ISAIAH (40-66). (The Unknown Prophet of the Exile.) The general theme of these chapters is Israel's restoration from the exile. All are pervaded by a deep spiritual consolation and a triumphant hope. They have been well described as "the most brilliant jewel of prophetic literature."

b. EZEKIEL. The first part of the book is concerned with the sins of the people and their punishment. The prophet cries out against false hopes of restoration and seeks to overthrow the unfounded faith of the people that Jerusalem is impregnable. With the destruction of the city in 586 he declares that his warnings have been verified, but, moved with compassion, his note of doom is changed to one of hope. "For his name's sake" Jehovah will restore his people in a purified, glorious, and prosperous Israel. A striking characteristic of the book is its elaborate and detailed visions, the beginning of the symbolic style of writing which developed into the later apocalyptic literature.

c. HAGGAI. With his contemporary Zechariah, Haggai was commissioned to arouse the people to interest and activity in rebuilding the temple. To this end he uses direct, unadorned, and forceful speech. Four discourses are combined in the book into a continuous narrative.

d. ZECHARIAH. Though his purpose is the same, Zechariah's literary method is very different from that of Haggai. For the most part the book is composed of a series of visions, the symbolism of some of which is so involved and obscure as to make the interpretation uncertain.

e. MALACHI. The interest of Malachi centers in the gifts and dues for the maintenance of the temple service and the support of the priesthood. Righteousness and faithfulness in priest and people are inculcated.

f. JOEL. The occasion of the prophecies of Joel was a plague of locusts so severe as to cause famine and the cessation of the temple offerings. This is interpreted as a foretoken of the Day of Jehovah. Calamity may be turned aside by repentance, accompanied by grief, fasting, and solemn assembly.

g. JONAH. This book by means of imagery familiar to the people of the time utters a remarkable protest against the narrowness and

bitterness of the Jews in the age of separation. The outside world, as well as the Jewish nation, is the object of Jehovah's compassion and love.

h. DANIEL. For the most part, the book of Daniel is a narrative history, part of which is written in symbolic and predictive form. It represents the culmination of the tendency to apocalyptic writing, which prevailed during the later pre-Christian centuries.

(3) Devotional and Wisdom Literature.

a. LAMENTATIONS. The book of Lamentations consists of five independent poems, artistic in form, which bewail the miseries of fallen Jerusalem and the captive people.

b. JOB, PROVERBS, ECCLESIASTES, AND SONG OF SOLOMON. The final editions, at least, of these books, date from this period. (For further treatment see page 94.)

c. PSALMS. The Psalms date from different epochs of Israel's history beginning with the period of the monarchy, but the exile, the Persian age, and the Greek age, were especially fruitful in the production of psalms. (For further treatment see page 91.)

4. THE RELIGION OF THE PERIOD

We name certain outstanding characteristics of the religion of the period:

(1) **The Dominance of Priestly Ideals.** In this period propheticism rapidly waned and priestly ideals became dominant. Some of the prophets, as Jeremiah and Ezekiel, were themselves priests. Prophetic indifference to ritual services ceased and the prophet became the "handmaid" of the priesthood. The religion of the period is now called Judaism. Its center was the temple and the temple worship. The law was magnified. Old codes were rewritten, enlarged, and given their final form. The importance of the priests increased. The office of priest was more strictly limited. The priesthood was organized no longer in clans and families, but in courses. The law of holiness was enjoined; certain meat was not to be eaten, distinctions between clean and unclean were observed, and a rigid separation between Jews and all other peoples was enforced.

(2) **Purity of Religious Life.** The people became more sincere and single-hearted in their devotion to Jehovah than ever before. A vigorous spiritual life prevailed. Religion became more individualistic, and religious feeling deepened. Men lived a more holy life. The significance of sacrifice became that of purification from sin. Worship was more intelligent and breathed a truer devotion.

Out of the intense feeling and true religious experience of the period, which represents the Jewish religion at its best, came the Psalter in its completed form.

(3) **The Gradual Decadence of Religion.** "From absorption in religious ceremonies to formality in worship is a simple journey. The means became more important than the end." The more the Law was exalted as the means of salvation, the more extended, numerous, and detailed its provisions became, and the more the impossibility of sincere obedience to it grew. Thus in time the multitudinous services and ceremonies of the temple became with many of the people merely an empty form. During the latter part of the Greek age religion reached such a low ebb that the office of high priest was commonly made the object of trade and barter. More than one appointee secured his place through fraud and bribery.

(4) **New Developments.**

a. **RISE OF THE SYNAGOGUE.** Early in this period we have the rise of the synagogue, the religious school of Judaism.

b. **RISE OF PARTIES.** In Maccabean times there came to be two principal religious parties, the Pharisees, composed of those who held to strict and literal obedience of the Law, and the Sadducees, who were favorably inclined toward the Greek civilization.

II. CONSTRUCTIVE TASK

1. Read Ezek., chapters 2, 3, 18. What were the things which Ezekiel was called to do? Note Ezekiel's interest in and care for the *individual*.

2. Read Ezra, chapters 1 to 6. Note the work accomplished by the returned exiles, first under Sheshbazzar, later under Zerubbabel.

3. Read Haggai. Distinguish the different addresses. Take note of: Brevity, direct address, forcefulness.

4. Read Neh., chapter 1; 4. 6-23; 8. 1-12. Note: The condition of Jerusalem at the beginning of Nehemiah's work; the zeal with which the building of the wall was carried forward; the way in which the law was brought to the people.

5. Read Lev. 1. Consider: With what detail the manner of the burnt offering is specified. When was extreme attention given to the details of ceremonial forms?

6. Read 1 Maccabees, chapters 2 to 4. Note: The condition of the temple and its worship; the devout spirit of

Mattathias and his sons; the military genius of Judas. (Usually the large pulpit or family Bibles contain the Apocryphal books, including 1 Maccabees.)

III. MEMORY ASSIGNMENT

1. THE FOUR PERIODS OF HEBREW HISTORY

1. ———. 2. ———. 3. ———. 4. The Exile and Epochs of Foreign Rule. (From the carrying of the captives of Judah to Babylon, B. C. 586, to the destruction of Jerusalem by Titus of Rome, A. D. 70.)

2. DIVISIONS OF THE FOURTH PERIOD

- (1) The Babylonian Captivity, 586-538.
- (2) The Persian Age, 538-332.
- (3) The Greek Age, 332-167.
- (4) The Maccabean Age, 167-63.
- (5) The Roman Age, B. C. 63-A. D. 70.

3. GREAT CHARACTERS OF THE PERIOD

Ezekiel, Ezra, Nehemiah, Judas Maccabeus. (Be prepared to locate each in the history of the period and to give main facts concerning each.)

4. LITERATURE OF THE PERIOD

- (1) Priestly History and Legal: Chronicles, Ezra, Nehemiah, Esther, Leviticus.
- (2) Prophetic: Isaiah (chapters 40 to 66), Ezekiel, Haggai, Zechariah, Malachi, Joel, Jonah, Daniel.
- (3) Devotional and Wisdom Literature; Lamentations, the Wisdom Books, the completion of the Psalter.

IV. QUESTIONS ON THE LESSON

- Give the principal facts concerning the Babylonian captivity.
 What was the attitude of the Persians toward the captives?
 Describe and tell of the results of the first and second return.
 What do we know of the expedition of Ezra?
 Give particulars concerning the work of Nehemiah. What followed?
 How was the period of Greek rule introduced?
 Tell of Jerusalem under the Ptolemies. Of the rule of the Seleucidæ.
 What was the cause of the Maccabean uprising?
 Give leading facts concerning the Maccabean Age.
 How was the Roman rule established?
 Characterize Ezekiel; Ezra; Nehemiah; Judas Maccabeus.
 What are the principal facts stated in the lesson concerning Chronicles? Ezra? Nehemiah? Leviticus? Isaiah (40 to 66)? Ezekiel? Jonah? Lamentations?
 What can you say concerning the dominance of priestly ideals in this period?
 Concerning the religious life? Concerning the influence of religious forms?
 What new religious developments should be noted?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Life of the Captives in Exile.
D.C. p. 269. H.D. p. 405⁽²³⁾.
2. The Work and Influence of Ezekiel.
D.C. pp. 488-490^{2, 3, 5, 6, 8, 10, 11}. H.D. pp. 251, 414¹⁰.
3. The Life and Work of Ezra.
H.D. p. 253.
4. The Life and Work of Nehemiah.
H.D. p. 650.
5. The Priesthood in Post-Exilic Times.
H.D. p. 750ff.
6. Jewish History During the Greek Age.
D.C. pp. xlixff.^{5, 6, 7}; lxix⁶. H.D. p. 406²⁵.
7. The Career and Achievements of Judas Maccabeus.
D.C. p. 1⁸. H.D. pp. 562², 406²⁵.
8. The Apocryphal Literature of the Period.
D.C. p. liiiff. H.D. pp. 411f., 416⁶.

CHAPTER X

ISRAEL'S PRIESTS AND THE SACRED LAW

I. LESSON STATEMENT

1. THE PRIEST IN THE DIFFERENT PERIODS OF ISRAEL'S HISTORY

(1) **Priests during the Period of Early History.** Priests were common to all ancient religions. They had oversight of the shrine or place of worship and were in charge of the symbols or images of the Deity. They probably existed from earliest times among the Hebrews, but the performance of religious rites was not restricted to them, since men who were not priests commonly offered worship, including sacrifice. Numerous examples are given in the Scripture history. Instances are: Abraham, Noah, and "young men of the children of Israel" (Gen. 8. 20; 12. 8; 22. 13; Exod. 24. 5).

Priests are first specifically mentioned in records of the time of Moses (Exod. 19. 22). On the occasion of the idolatry of the golden calf the tribe of Levi, by its loyalty, won special religious recognition. In subsequent times Levites were preferred as priests. In the narrative of Judges 17, Micah is represented as consecrating one of his sons as priest, but when an opportunity offered of engaging a Levite as priest, it was eagerly seized. It seems probable that Moses, in his religious ceremonial, designated his own tribe of Levi as especially set apart for the priestly office (Deut. 33. 8-11; 10. 8-9). Gradually it came to be looked upon as the priestly tribe, but until much later times others than Levites also exercised priestly functions.

In this early period the duties of the priest were recognized to be, chiefly, to guard the sacred symbols and to administer rites of worship; to bless or curse in the name of Jehovah; and to give counsel, especially in matters pertaining to forms and ceremonies of religion, but also in the more ordinary affairs of life.

(2) **Priests during the Epochs of the Conquest, the Judges, and the United Kingdom.** We have seen that in Canaan the Israelites took over the sacred places of the Canaanites and there established the worship of Jehovah. The Levites, who had come to be in demand as priests, doubtless presided over most of these sanctuaries. Men not of the tribe of Levi continued to perform priestly functions. Notable examples are: Samuel, an Ephraimite;

Gideon, a Manassite; and Saul, a Benjamite (1 Sam. 1; Judges 6; 1 Sam. 13. 9-12). Certain of David's sons were priests, and both Solomon and David themselves acted as priests (1 Kings 8. 5ff.; 9. 25; 2 Sam. 6. 17).

The priests administered justice, gave counsel as to the divine will, taught the people, and officiated at the sanctuaries and places of worship. In ascertaining the will of Deity, use was made of the Urim and Thummin. Their exact nature and the manner of consulting them are not now clearly understood.

(3) Priests during the Period of the Divided Kingdom. The history of the period gives little information. It is clear that others than Levites were regarded as eligible, since Jeroboam constituted men from all the tribes priests (1 Kings 12. 31). The line of Aaron among the Levites had probably attained to prominence, and in Judah, with the centralization of worship in the temple, the religious importance of the priests was greatly increased. The ritual became more elaborate. Public offerings were maintained by the king and presented by the priest (cf. 2 Kings 16. 15). The development of the priestly system probably advanced more rapidly than during any previous epoch.

(4) Priests during the Exile and the Epochs of Foreign Rule. During the exile, priestly ideals grew rapidly in strength and became dominant. With the rebuilding of the temple, its worship was reorganized and made elaborate. The unity of the altar and the sanctuary was now taken for granted as a settled principle. Religious rites were now a matter of public ritual, an affair of the priesthood. Daily worship in the name of the people, but without their participation, was conducted by the priests. "They were regarded as the representatives of the nation's relation to God. Through them the people enjoyed the ideal privilege of drawing near to God." The high priest came into prominence as the chief of a priestly hierarchy. His office was hereditary. He was consecrated by special rites and sacrifices (Exod. 29. 1-37; Lev. 8, 9). He alone might enter the Most Holy Place; that only once a year. (Lev. 16. 2ff.). His costume was splendid and costly (Exod. 28. 1-39). The priesthood was restricted to the sons of Aaron. They alone were allowed to serve at the altar, to come within the veil of the tabernacle, and to bless the people (Num. 18. 1, 5, 7; Num. 6. 23). On assuming their offices they were anointed. All were required to be sound in body (Lev. 21. 17-24). There was a great extension of the dues paid to the priests (Neh. 10. 35-39). The Levites, apart from the family of Aaron, were excluded from the

priesthood, although they discharged inferior priestly duties, such as ministering to the priests and caring for the place of worship and its paraphernalia (Num. 18. 1-7; Num. 3. 5-10). In addition, there were temple servants, or slaves, for the menial work.

2. ISRAEL'S PRIESTS AS HISTORIANS

Priests, moved by their interest in worship, in the institutions of religion, and in ideas and teachings which would tend to make these permanent, undertook to write the history of the people and nation of Israel. They were dependent principally upon the same sources used by the prophetic historians, but they used the common material to a different end. It was their purpose to establish in the minds of their readers: (1) Jehovah's choice of Israel as his peculiar people; (2) Israel's institutions of worship as divinely originated; (3) the development of these institutions as divinely sanctioned. They hoped also to beget in the hearts of the people a lofty reverence for these institutions and a supreme enthusiasm in behalf of them. *The accurate recital of bare facts of history was to them a wholly secondary matter.* They produced an idealistic history. The priestly histories are Chronicles, Ezra, and Nehemiah.

3. ISRAEL'S PRIESTS AS LAWGIVERS

Laws in Israel were formulated and promulgated by the priests, by whom they were given divine sanction. Questions of law likewise were decided by priests, and the execution of the law was in their hands. The interest and work of the priests were not only concerned with acts of worship, but with such widely separated matters as rules of hygiene, the treatment of birds and animals, tale bearing, and the oppression of the poor by the rich.

Consider some unique and significant features of this situation. No such distinction existed as sacred and secular. Every question affecting conduct was a religious question. All political issues were religious issues. All life was regulated by priestly law. Religion permeated all life.

4. THE LEGAL SYSTEM OF ISRAEL

(1) **Origin of Israel's Legal System.** Moses was the founder of Israel's system of laws. Such was his supremacy as law-giver that until very late in the nation's history legal enactments were given sanctity by being ascribed to him. This was a fitting custom. It may be truly said that all the progress and development of the nation during the later times was possible because of the foundations laid by Moses.

(2) **Laws of the Early Period.** Doubtless many laws which have not come down to us were promulgated in the early period of Israel's history. The meaning and significance of some which we possess are not understood. Others appear to be fragments broken off of larger pieces of legislation. Some which arose out of the primitive conditions of living of a nomadic, or later an agricultural people, have lost their significance and value. Existing laws of the early period may be thus classified:

a. **THE DECALOGUE, OR TEN COMMANDMENTS.** Different descriptive names are used in the Scripture, as, the ten words, the tables of the covenant, the two tables of testimony. It is found in two editions, which differ in minor points (cf. Exod. 20. 1-17 and Deut. 5. 6-21). Its origin is variously described; some of the statements are: spoken by Jehovah (Exod. 20. 1); written with the finger of Jehovah (Exod. 31. 18); given through angels (Acts 7. 53). The Ten Commandments are a marvelous summing up, in terms of moral imperative, of human obligation both to God and fellow man. They are mostly negative in form, and from the Christian standpoint they are incomplete, but they have served through all intervening centuries as the foundation upon which moral law has been builded and from which it has drawn its sanction of divine authority.

b. **THE LITTLE BOOK OF THE COVENANT.** (Exod. 34. 12-26.) This is a code of primitive law concerned entirely with worship.

c. **THE LARGE BOOK OF THE COVENANT.** (Exod. 20. 23 to 33. 19.) This is a miscellaneous collection of laws on various subjects, including worship, the rights of slaves, acts of violence, injuries in connection with property, and theft.

(3) **Laws of the Later Periods.** A considerable part of the Old Testament consists of laws. For the most part they have been brought together in such form that it is difficult to separate them into collections or to tell when they were promulgated. Old Testament scholars, after long detailed study, have come to reasonably complete unanimity concerning certain codes. We name the two most important:

a. **THE DEUTERONOMIC CODE.** (Deut. 12. 1 to 26. 19.) This collection of laws takes its name from the book of which it forms a large part. Many of its laws are repetitions of laws found in earlier collections. Those which are different accord with the spirit and teachings of the great prophets Amos and Hosea. For example: Jehovah only may be worshiped; all idols and other objects of worship must be destroyed; worship may be offered only at one

central sanctuary, the temple; local shrines must be destroyed; priests must be of the tribe of Levi. It is not known when this code first came into existence; the first serious attempt to enforce it was made by Josiah, B. C. 621. (See 2 Kings 22. 3 to 23. 24.)

b. **THE PRIESTLY CODE.** This code includes almost the entire Book of Leviticus, much of Exodus (as chapters 12, 25 to 31, 35 to 40, and parts of other chapters) and also of Numbers (as chapters 1 to 10, 15, 17 to 19, 26 to 31, 33 to 36, and parts of other chapters). Much stress is laid upon religious forms and ceremonies. Regulations strange to the earlier codes are contained in this, for instance, the assignment of the firstlings to Aaron (i. e., to the priests) in the words, "And their flesh shall be thine" (Num. 18. 17, 18). Whereas in Deuteronomy they were eaten by the owner and his household at the central sanctuary. (See Deut. 15. 19, 20.) The provisions concerning tithes differ widely from those of the Deuteronomic code. (Cf. Num. 18. 26, Neh. 10. 38 with Deut. 14. 22-29; 26. 12-15.) The priestly code was promulgated after the return from the exile, when national independence had been lost; it reflects the thought of Israel's existence as a church living only for the service of God.

5. THE SERVICE OF ISRAEL'S PRIESTS TO RELIGION

Stade recognizes the service of the priesthood to religion in these words: "No one in old Israel was more capable of protecting the unfortunate from oppression, punishing the injustice of the mighty, and thus of strengthening the moral conscience, softening public manners, and educating society than the priests. Their importance for the development of religion, justice, and public morality cannot be too highly estimated." To the priesthood is due the credit of having given to the sacred ordinances of Israel more and more the form of fixed laws. But the priests tended also to change religious customs into laws, and to make religion consist too much of outward ceremonies. They were not always on the side of progress. They did not always oppose the wickedness of kings (2 Kings 16. 16; Zeph. 3. 4). They sometimes abused their position as judges for purposes of oppression; made the sins of the people sources of income; dishonored the right of asylum by acts of violence; became selfish, corrupt, and fond of luxury. For these sins they were rebuked and condemned by the prophets. In spite of the limitations of the priesthood and the shortcomings of individual priests, Christianity owes much to them. The priests were the creators of the church. The priestly system developed the idea of sin. The

ordinances of the Christian church grew out of the earlier priestly ordinances. The devout faith in God, the holy life, and the religious spirit which formed the basis of Christianity were preserved and transmitted through a varied history and against great odds by Israel's priestly system.

II. CONSTRUCTIVE TASK

1. Compare the position and work of the priest in early times in Israel (Judges, chapters 17, 18; 1 Sam. 4. 4; 7. 1; 1 Kings 1. 34; 1 Sam. 21. 1-9; Hos. 4. 6; Mic. 3. 11) and in postexilic times (Lev. 10. 8-11; 16. 32; 6. 20-22; Hag. 2. 11-13; Mal. 2. 4-7; Lev. 16. 32; Num. 4. 19, 27f., 33; 3. 1-4; 4. 34-49; 35. 25-34).

2. From a study of the following references make a list of some specific and some general duties of the priest in the Periods of the Conquest, the Judges, and the United Kingdom: 1 Sam. 7. 1; 1 Kings 1. 34; 1 Sam. 4. 18; Deut. 33. 10; 10. 8; 31. 9f.; Judg. 18. 5; 1 Sam. 38. 6.

3. Ponder these questions: Were all the laws of ancient Israel of equal significance and value? Were some of merely temporary significance? Are there not many of these laws without meaning for us of to-day? (Consider, for example, laws concerning food: Exod. 23. 19b; 22. 31; Deut. 12. 15-16; 14. 3-21; Lev. 11. 29-30; 7. 22-27; 3. 14-17.)

4. Read 2 Kings 22. 8 to 23. 24. Make a list of the religious reforms instituted by Josiah. (Cf. Deuteronomy, chapters 12, 13.)

5. As showing the idealistic character of the priestly history, compare the account of Solomon's accession as given in 1 Chron. 28. 1; 29. 20-25, with the prophetic account in 1 Kings 1. 32-40.

6. Consider why the prophets sometimes opposed sacrifice and other religious rites fostered by the priests. References: Isa. 1. 11ff.; Amos 5. 21-25; Hos. 6. 4-6; Mic. 6. 6.

7. Enumerate the charges brought against the priests by the prophets in these statements: Hos. 4. 8; 5. 1; 6. 9; Mic. 3. 11; Isa. 28. 7; Zeph. 3. 4; Jer. 1. 18; 2. 26; 4. 9; 6. 13; Ezek. 22. 25. Have there been other times when priests have hindered the cause of religion by these same sins?

III. MEMORY ASSIGNMENT

(Review the memory assignment of Chapter II)

1. Priestly Literature: a. Priestly History; b. Books of the Law.
2. Books of Priestly History: 1 and 2 Chronicles, Ezra, Nehemiah.
3. Books of the Law: Leviticus, and in part Exodus, Numbers, Deuteronomy, Ezekiel.
4. Laws of the Early Period: a. The Decalogue; b. The Little Book of the Covenant; c. The Large Book of the Covenant.
5. Two great Law Codes of Later Periods: a. The Deuteronomic Code; b. The Priestly Code, or Levitical Law.

IV. QUESTIONS ON THE LESSON

Give principal facts concerning the priest in the period of early history.
 What were the duties of the priest in this period?
 What changes are to be noted during succeeding periods?
 Describe the position of the priest in the postexilic period.
 What moved the priests to write the history of Israel?
 What was the relation of the priests to the law?
 What was the scope of Israel's legal system?
 What may be said of its origin?
 Give important particulars concerning early laws.
 What can you say of the Decalogue? Of other early codes?
 State the chief characteristics of the Deuteronomic code.
 When was it first zealously promulgated?
 Give principal characteristics of the priestly code.
 What can you say of the service of the priesthood to religion?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Development of the Priesthood.
H.D. p. 75111.
2. The Priestly History.
D.C. 248³. H.D. p. 131^{1, 2}.
3. The Origin and Growth of the Law.
D.C. xxvi(2). H.D. p. 532^{1, 2}.
4. The Ten Commandments.
D.C. 66. H.D. p. 905f.
5. Legal Administration in Early Times.
H.D. p. 532².
6. The Deuteronomic Code.
D.C. 128 first paragraph, 122³. H.D. p. 523⁵.
7. The Priestly Code.
D.C. 86³. H.D. p. 534⁸.

CHAPTER XI

FORMS AND INSTITUTIONS OF WORSHIP

I. LESSON STATEMENT

1. THE ORIGIN OF ISRAEL'S INSTITUTIONS

In the religion of all ancient nations, creed, or belief, had relatively small part. Peoples showed themselves religious by performing religious acts. Numerous institutions which existed among the Hebrews, record of which has come down to us, testify to their religious character from earliest times.

Practically all of these institutions of worship were related to the Sacred Place, Sacred Seasons, and Sacrifice. The beginnings of these sacred institutions antedate all historical record. They were already in existence long before the time of Abraham. Sacrifice, for example, may be said to have been universal among the peoples of antiquity. Circumcision is known to have been practiced by the nomadic Arabs and by the Egyptians. The study of the religions of primitive races has shown that none of Israel's religious institutions were possessed by her alone.

We have seen that Israel's early wanderings and her peculiar geographical situation brought her in turn into contact with all the great nations of the ancient East. Some institutions were probably taken over bodily from other nations. The religious genius of Israel was not so much shown in originating forms and institutions of worship as in refining and purifying those possessed by others. Crude institutions, low and crass forms of worship, degraded rites, were transformed; new meanings were imparted to them, and what before had been a hindrance to religion was made to serve it well.

It is not to be understood that this transformation was immediate. The Old Testament bears record to the existence through long periods of time of rites and customs which, though regarded as religious or semireligious by masses of the people, were a serious menace to true religion. Every prophet down to Ezekiel's time had occasion to denounce sorcery. Wizards who consulted the dead were not uncommon. Amulets and charms were in all too frequent use. The use of the lot as a means of determining important questions persisted very late.

We can best understand and appreciate the great religious insti-

tutions of Israel by considering them comparatively in the different historical periods with which we have become familiar.

2. INSTITUTIONS OF WORSHIP IN THE PERIOD OF EARLY HISTORY

(1) **The Place of Worship.** In early religious thought certain *natural places* were regarded as having special sanctity as manifesting the presence and power of the Deity. In the Old Testament record there are evidences that the oasis, the palm tree, the heap of stones, and high hills and mountain tops were considered especially suitable as places of worship. (Cf. Gen. 31. 44-54. 1 Kings 14. 23.) Until long after the entrance into Canaan, Mount Sinai was regarded as being in a special sense the place of abode of Jehovah.

There were also *artificial places* of worship. Altars were built of earth, or of plain unhewn stone without steps. (Gen. 12. 7; Exod. 20. 24-26.) The *Ark of the Covenant* was a chest made of wood, in which were contained the stone tables of the law. It was regarded with reverence; by some with superstitious awe. In a peculiar sense it was believed to be the abode of Deity. Carried at the head of the marching host, it led the way and was held to protect and defend the Israelites from their enemies. The ark was sheltered by the *Tent of Meeting*, pitched without the camp. To it the people repaired to seek the Lord, and there Moses met Jehovah (Exod. 33. 7-11).

(2) **Sacrifice.** Sacrifice was the larger part of early worship. It was simple in form. An animal was killed; its blood poured out upon the altar as an offering to the Deity, and the flesh eaten by the worshipers. This *sacrificial meal* was itself an act of communion; by means of it the bond of union between the worshiper and his god was cemented. There were no fixed seasons for sacrifice; it might be offered at any time.

Burnt Offerings were sometimes presented. It was thought that the odor of the burning offering was pleasing to the Deity and propitiated his anger. (Cf. Gen. 8. 20-21.) In time, offerings came to be made as gifts; then other things than food were presented.

The act of sacrifice was in itself a prayer, and it probably almost invariably preceded special petitions (Gen. 12. 8; 26. 25). The blessing, the curse, the oath, and the vow may be regarded as forms of prayer (Gen. 9. 25; 27. 12; 21. 31; 14. 18-24).

(3) **Sacred Seasons.** There is slight evidence as to sacred seasons in the period of Hebrew beginnings. The Sabbath may possibly have been observed.

3. INSTITUTIONS OF WORSHIP IN THE SECOND PERIOD,—THE EPOCHS OF THE CONQUEST, THE JUDGES, AND THE UNITED KINGDOM

(1) **The Place of Worship.** Once settled in Canaan, the Israelites were brought into close contact with Canaanitish forms of worship. The *sacred places* of the Canaanites were adopted as places of worship. Not only did the *high places*, the *pillars*, and the *Asherim* become places of worship; the licentious and corrupting rites previously carried on were all too frequently continued (cf. Judges 6. 25-32; 3. 7; 9. 6; 2 Kings 18. 4; 17. 9-12). The ark was carried to battle in times of conflict. The principal sanctuary was at Shiloh. There the ark was regularly kept (Josh. 18. 1; 1 Sam. 3. 3). There also lived Samuel and the priest Eli. The tent would seem to have been replaced by a more permanent structure (1 Sam. 1. 9; 3. 3; but cf. 2 Sam. 7. 6). When, under David, Jerusalem became the capital of the nation, the ark was transferred there. Plans were made by David for a *temple*, and this was built by Solomon.

The Temple of Solomon, or the first temple, was an imposing structure of limestone, built on Mount Zion, or Moriah, on the east of Jerusalem. Within, the principal objects were the altar of showbread, the ark, and two huge cherubim. In the temple court were the altar of burnt offering, the brazen sea, and the lavers. Worship at the temple was not intended to displace worship at other sanctuaries. Worship at the high places continued. There were also prominent sanctuaries at Beersheba, Dan, Bethel, and Gilgal. At the temple the worship was purer in form; the ceremonial was, perhaps, more elaborately organized; in time, it came to be carried on with luxurious magnificence.

(2) **Sacrifice.** Sacrificial offerings were more extensive than previously. Burnt offerings had come to be regarded as of greater importance. The first fruits were sacred to Jehovah. More attention was given to fixed times. (Cf. Judges 6. 25.26; 1 Sam. 1. 3-5.) The occasions of sacrifice took on a more joyous aspect; feasting and music had a prominent place (Judges 21. 19-21). With the completion of the temple, sacrifice was offered on a grander scale than had been ever known before (1 Kings 8. 62-65). Prayer was more frequent and was of a more intimate nature.

(3) **Sacred Seasons.** In addition to the Sabbath, there were observed as sacred these annual feasts:

a. **THE PASSOVER.** This took place in the month Abib (March-April) and was observed in celebration of the departure from Egypt (Exod. 12. 21-28).

b. THE FEAST OF UNLEAVENED BREAD. This marked the beginning of barley harvest. As it followed immediately after the Passover, the two became blended into one festival (Exod. 23. 15; Deut. 16. 1-8).

c. THE FEAST OF HARVEST. Also termed the *Feast of Firstfruits* or *Weeks*; called in Greek, Pentecost (Exod. 34. 22). This marked the gathering of the firstfruits. It was a one-day festival (Exod. 23. 16).

d. THE FEAST OF INGATHERING. This was the autumn festival, marking the end of the harvest of grapes and fruits. It lasted seven days. The name *Feast of Tabernacles* was also sometimes applied to it (Exod. 23. 16; Deut. 16. 13).

4. INSTITUTIONS OF WORSHIP IN THE THIRD PERIOD,—THE DIVIDED KINGDOM

(1) **The Place of Worship.** To offset the popularity of worship at the temple, Jeroboam exalted the sanctuaries in Bethel and in Dan. Images were set up in the form of calves (1 Kings 12. 26-33). The *high places* and the groves occupied a more prominent place than before, especially in the worship of the people of the northern kingdom.

In Judah great changes were wrought by the short-lived reformation of Josiah. The old altars, the high places, the pillars, and the groves, and all idols, were destroyed. The *temple* was constituted the one central sanctuary. All worship elsewhere was prohibited. What a revolutionary change! Says Cornill: "It was tantamount to a suppression of religion in the whole country outside of Jerusalem." In 586 the temple, sharing in the general destruction which overwhelmed Jerusalem, was burned to the ground.

(2) **Sacrifice.** In the northern kingdom, as a part of the general decadence of religion, sacrifices were offered to heathen divinities. It is probable that even human sacrifice was permitted. (Cf. 2 Kings 21. 6; 23. 10.)

In Judah, the reformation of Josiah effected great changes. In accord with the Deuteronomic law, sacrifice was to be offered only at the one central sanctuary. The religious significance of sacrifice was heightened. Gradually it came to be offered principally at the time of the three great festivals of the year. *Sin offerings* and *atonement offerings* took on increased meaning and importance.

(3) **Sacred Seasons.** As time went on the feasts became more distinctly religious in significance. They were less closely related

to agriculture and associated to a greater extent with the great events of the nation's history. The *Feast of Harvest* became the *Feast of Weeks* in celebration of the giving of the law on Sinai. The *Feast of Tabernacles* became a memorial of the desert wanderings.

With the promulgation of the Deuteronomic Law, the annual feasts were required to be kept at the central sanctuary in Jerusalem (Deut. 16. 1-17). No longer could they be observed as local festivals; they became religious pilgrimages.

5. INSTITUTIONS OF WORSHIP IN THE FOURTH PERIOD,—THE EXILE AND THE EPOCHS OF FOREIGN RULE

(1) **The Place of Worship.** With the temple no longer in existence, and with all the old familiar places of worship left behind, there was forced upon the Israelites a more spiritual conception of God. Through sore travail of soul *there began to dawn upon them the conception that Jehovah was not the God of one land alone*, but that he could hear the cry of the longing, contrite heart wherever uttered. By means of the exile the people were for the first time completely divorced from the old Canaanitish places and forms of worship. *From the exile on, idolatry gradually declined until finally it ceased entirely.*

After the return some years elapsed before the completion of the temple, but this was finally accomplished in 516. From then on, the entire religious system came more and more to center in the temple. This building is known as *Zerubbabel's Temple*. We have almost no certain information about it. It was probably built on the site of the former temple. It stood intact until 168, when it was partially destroyed and desecrated by Antiochus Epiphanes. In 37 it again suffered partial demolition at the hands of Herod the Great. In 20 this same Herod set about the task of rebuilding it. *Herod's Temple*, not finally completed until A. D. 64, was a grand structure of marble, much of it overlaid with gold, and was far greater and more gorgeous than any which had preceded it.

Meantime there had come into existence a new institution, the *synagogue*. This had a distinctly different kind of religious service, one which combined worship with the reading, the interpretation, and the study of the law. As time went on every prosperous Jewish community came to have its synagogue.

(2) **Sacrifice.** During the exile, sacrifice could not be offered, but its importance was heightened rather than decreased in the thought of the people by this circumstance. The devout were

driven to prayer as a means of communion with God, and frequent fasts were observed.

Immediately upon the return, sacrifice was resumed (Ezra 3. 2-3). The number of offerings was multiplied. The one great central purpose became that of atonement, propitiation for sin. A most complex system of regulation was developed. Every minutest detail was determined by law. No particular, even the slightest, was overlooked. To the entire ceremonial and all its parts, the highest importance was attached. *The inspiring cause, underlying all, was the sense of sin; the purpose, purification of heart and life in order to forgiveness and communion with one supreme and holy God.*

The materials of sacrifice were both animal and non-animal. Of the latter, meal (or flour), salt, wine, oil, and frankincense were used. Animals were oxen, sheep, goats, and doves or pigeons. Animal sacrifices may be classified in simplest terms as follows:

a. BURNT OFFERINGS. A daily sacrifice. The blood was dashed on the altar and all the flesh was burned (Lev. chap. 1; Exod. 29. 15-18).

b. PEACE OFFERING. There were several varieties of peace offering. Parts of the animal were burned, part of the flesh was given to the priests, and the remainder was eaten by the offerer and his friends (Lev. 19. 5-6).

c. SIN OFFERING. As the name implies, this was an offering for specific sins. If offered for an individual other than the high priest, part of the blood was placed on the horns of the altar of burnt offering, part poured at the base, the fat burned, and the flesh given to the priests (Lev. 4. 22-31; 6. 26, 29). If offered for the high priest or for the whole congregation, the practice was different.

c. GUILT OFFERING, OR TRESPASS OFFERING. A sacrifice which accompanied restitution for wrong. Part of the blood was sprinkled on the altar and part poured out at the base; parts of the animal were burned; the flesh was given to the priests (Lev. 7. 1-7).

Prayer was spiritual, intense, and frequent on the part of the faithful. *Music and singing* had come to occupy a prominent place in services of worship.

(3) **Sacred Seasons.** Greater importance than before was attached to sacred times and seasons. The *Sabbath* was sanctified as a holy day and scrupulously observed. Labor on the Sabbath was punishable by death (Exod. 31. 12-17). The *Sabbatical Year* was recognized and the further provision made that the land was to lie fallow. In addition, a *Year of Jubilee* was ordained, to be cele-

brated every fifty years (Lev. 25. 8-55). The feasts provided for were:

a. THE NEW MOON. This marked the beginning of each month (Num. 28. 11-15).

b. THE PASSOVER AND FEAST OF UNLEAVENED BREAD. (Lev. 23. 5-14.)

c. THE FEAST OF WEEKS, OR PENTECOST. (Lev. 23. 15-22.)

d. THE FEAST OF TABERNACLES. (Lev. 23. 33-43.)

e. THE FEAST OF TRUMPETS. (Lev. 23. 23-25; Num. 29. 1-7.)

f. THE DAY OF ATONEMENT. This was a day of universal fast. It was the one day in the year when the high priest entered into the Holy of Holies (Lev. 23. 26-32).

The principal difference in the celebration of the feasts was in the number of sacrifices which accompanied them.

II. CONSTRUCTIVE TASK

1. Read the following passages and seek to discover exactly what it is that is described or denounced: Exod. 22. 18; 1 Sam. 28. 3-25; 2 Kings 21. 6; 2 Kings 23. 24. Deut. 18. 10-11; Isa. 8. 19. What inferences are to be made as to the extent of the use of these by the people? Do some of these persist in some quarters even to this day?

2. From a study of the references named construct a statement concerning the Ark of the Covenant: Num. 10. 33ff.; 14. 44; Josh. 9. 6; 10. 43; 8. 33; 18. 1; Judg. 2. 1ff.; 1 Sam. 3. 3; 4. 1-7. 1; 2 Sam. chap. 6; 11. 11; 15. 24ff.; 1 Kings 8. 1ff. What is to be inferred concerning the religious conceptions of the time from the statements of 1 Kings 8. 1ff?

3. From the statements of the prophetic history, 1 Kings chapters 5-7, prepare a description of Solomon's temple and its furnishings.

4. Compare the account of the reformation of Josiah, given in Kings, with the religious regulations of Deuteronomy: 2 Kings 23. 7-24 with Deut. 6. 4; 11.

5. Read the sixteenth chapter of Leviticus and write a brief statement of the ceremonies of the Day of Atonement.

III. MEMORY ASSIGNMENT

1. Animal sacrifices of the Priestly Code: a. Burnt offering; b. Peace offering; c. Sin offering; d. Guilt offering.

2. Feasts of the Priestly Code: a. The New Moon; b.

The Passover and Unleavened Bread; c. The Feast of Weeks; d. The Feast of Tabernacles; e. The Feast of Trumpets; f. The Day of Atonement.

IV. QUESTIONS ON THE LESSON

What place did religious acts have in early religion?
 What three general terms may be used to designate Israel's sacred institutions?
 To what extent were Israel's sacred institutions original?
 How was the religious genius of the Israelites chiefly manifested?
 What is to be said of evil rites and customs?
 Name the places of worship of the early period.
 What place did sacrifice have in early worship?
 How did entrance into Canaan affect the place of worship?
 Give principal facts concerning the temple of Solomon.
 Characterize sacrifice in the second period.
 Name and locate the four annual feasts of the second period.
 Tell of places of worship in the northern kingdom.
 How did the reformation of Josiah affect the place of worship?
 What is to be said of sacrifice in the third period? of sacred seasons?
 How did the exile affect the people's thought of God?
 Tell what you can of the second temple; of the third temple.
 What was the synagogue?
 Make as full a statement as you can on sacrifice in the fourth period.
 Name the feasts of the fourth period.

V. REFERENCES FOR SUPPLEMENTARY READING

1. Early Sacrifice.
D.C. p. 87. H.D. p. 811³.
2. The Passover
H.D. p. 683.
3. The Sin Offering and Guilt Offering.
D.C. p. 89. H.D. p. 815^{f, 13, 14, 16}.
4. Nonanimal Sacrifices.
D.C. p. 88. H.D. p. 810¹, 811², 815¹¹.
5. Day of Atonement.
D.C. p. 94. H.D. p. 74.
6. Year of Jubilee.
D.C. p. 99. H.D. p. 808.

CHAPTER XII

PROPHETS AND PROPHECY OF ISRAEL

I. LESSON STATEMENT

1. PROPHECY IN THE DIFFERENT PERIODS OF ISRAEL'S HISTORY

(1) **Prophecy in the Period of Early History.** The beginnings of prophecy are very difficult to trace. In this period we find what may be described as preprophetism, a preparation for real prophecy. A significant statement is made in 1 Sam. 9. 9: "He that is now called a prophet was beforetime called a seer." The seer undoubtedly existed very early; he was a man believed to be endowed with unusual powers; he was resorted to for counsel in times of difficulty or uncertainty and was consulted when it was desired to ascertain the divine will. His functions were thus to some extent similar to those of the priest, though he appears to have had nothing to do with rites of worship.

(2) **Prophecy in the Epochs of the Conquest, the Judges, and the United Monarchy.** By this time prophecy had become more clearly determined. Moses was commissioned to be Jehovah's spokesman. Samuel was a connecting link between the two orders, uniting in himself both seer and prophet. Saul went to Samuel, *the seer*, on a very ordinary, everyday matter and offered him a trifling present for the purpose of getting information. But Samuel, *as the prophet*, Jehovah's representative, anointed Saul king over Israel.

Samuel organized companies of young men, "sons of the prophets," into schools. Earlier, they had been roving bands, going wherever changing circumstances dictated, cultivating ecstasy and trance as means of obtaining revelation. Music was a method employed to bring on the ecstatic state (1 Sam. 10. 5, 9-12). Samuel's purpose was that of cultivating the spirit of prophecy, regulating its emotional excesses, and developing a national spirit. Later, in times of national crisis or battle, the "sons of the prophets" were close at hand.

Throughout this period the prophets came to have a constantly larger place in public affairs and were intimately associated with the development of the nationalistic spirit. It was an epoch of organization, of the laying of foundations, and it meant everything

to the future of the nation that there was a class of men who realized that Jehovah was a righteous God and that he demanded moral righteousness of his people. There are only a few prophetic figures that stand out prominently. In the narratives we read of Deborah (a prophetess), Samuel, Nathan, and Gad.

(3) Prophecy in the Period of the Divided Kingdom. In connection with Elisha, we again have mention of the "sons of the prophets." They have adopted a more settled mode of living and seem to be an organized company who act as assistants and messengers to the prophetic leaders.

In this period prophetism became the most conspicuous factor in the life and thought of the Israelitish people. It had come to be a very different institution from what it was originally. *The prophet at this time stood forth as a new and original religious figure.* No other nation had anything like him. Moved by pure and unselfish motives, dominated by an intense patriotism and a mighty zeal for Jehovah, cherishing lofty ethical ideals and insisting that they be made regnant in individual, social, and national life, the Hebrew prophet in himself represented religion in the highest estate to which it had ever attained. Written prophecy now came into existence.

Prophetism was given a recognition in this period which it had not had before. The prophets were recognized as the true representatives of Jehovah, his purposes and his will. Rulers resorted to them for counsel and the people received their message as from the Most High. In this there is seen a tremendous advance in religion. *"The substitution of the human spirit for the hazard of a die in the interpretation of Jehovah's counsels was an advance of no slight magnitude.* Revelation now had in the human mind and character its fitting channel; and there was at once rendered possible a progress in the comprehension of, and insight into, the nature of God and his relations with his people, which becomes increasingly apparent in the following periods."

(4) Prophecy in the Period of the Exile and the Epochs of Foreign Rule. At first glance the glory of the prophetic movement seems now to have faded. The greatest prophetic characters are in the past. Prophecy has largely lost its triumphant note. The hopes of the leaders remain unfulfilled. The national power has sadly waned. Yet this is not a complete view. There may be seen in this period much fruit of prophetic teaching. The priest has come into the place of central prominence, but there has entered into his work something of the prophetic spirit, and in it is en-

shrined the heart of the prophetic message. The number and character of the sacrificial offerings testify that Jehovah has come to be known as a righteous and holy God; that the people realize that all of evil that has come upon them has been because of their personal and national sins; and that confession, atonement, and restitution for sin must be made.

There are great prophets during this period, but again they are a new type. Jeremiah and Ezekiel are themselves priests. Haggai and Zechariah find a chief theme in the maintenance of the priests and the priestly ritual of the temple.

Toward the end of the period, Hebrew prophecy comes to its close in the apocalyptic writings of Joel and others.

2. THE PROPHETIC OFFICE AND METHOD

The term prophet signifies spokesman, one who speaks by the commission of another or on his behalf. Thus, Aaron was termed the prophet, that is, spokesman of Moses (Exod. 7. 1). But particularly it meant the human spokesman of Jehovah. The prophets regarded themselves as the mouthpieces of Jehovah and declared their words to be the utterances of Jehovah. (Cf. Isa. 6. 8-9. Jer. 1. 9-10.) Primarily, therefore, the prophet was God's messenger.

The prophet's message was addressed both to individuals and to nations. Not until Jeremiah did the individualistic message become dominant. As nationalists they were constructive statesmen, but their work was both to build up and to destroy. In evil times their predominant note became one of censure and rebuke. They lifted up their voices and spared not; they employed scorn and ridicule, invective and denunciation; they denounced and threatened. But in times of defeat and despair their fund of encouragement, hope, and faith was unfailing.

The prophets were rich in literary resources. In proclaiming the truth they employed all the devices of oratory; they used object-teaching and symbolism; they knew how to use effectively practically every literary form and figure known to-day; in their writings may be found simile and metaphor, story and parable, sermon and oratorical address, song and rhapsody.

Thus we see that the prophet may not be adequately described by any one name. He was the preacher of his day speaking to his own times; he was a historian, writing the history of the past in the light of his faith and knowledge of God; he was a statesman seeking to influence and determine national ideals and policies. He

was also a discerner of things to come. The prophets believed themselves able to predict future events; that they possessed the power of prediction to a remarkable degree, their own writings and the history of their own and succeeding times is sufficient evidence. In the past, both they and their work have been seen out of perspective because of a tendency to lay undue emphasis upon the predictive element. Professor Adeney well says: "It was by no means their chief aim to lift the veil from the countenance of the dim future. They did predict, it is true, both judgment and redemption; but their predictions for the most part related to the immediate future, and the larger proportion of their teaching was concerned with the present troubles, needs, sins, duties, and hopes of the people to whom they preached."

The prophets were able to delineate events of the future definitely and concretely. Of this there is abundant evidence in their writings. They were not, however, soothsayers. That is, they did not baldly predict unrelated future events. They knew God and understood his ways, and in the light of their understanding of the eternal purpose they were able from a study of present causes to determine future consequences.

3. THE PROPHET'S SERVICE TO RELIGION

"It cannot be too often repeated," says Ottley, "that prophecy is the dominant and distinctive element in Israel's religion." The highest and truest written expression of religion in Israel was in the language of the prophets. They gave voice to truths which are eternal, spiritual principles as valid to-day as when first spoken. By virtue of perceiving these truths and giving utterance to them, the prophets became the teachers and benefactors not of their own times and of their own people only, but of all times and of the human race. The entire prophetic movement has been justly declared to be "in some respects the most eventful in the history of human thought, exhibiting more definitely than any other, perhaps, the direct influence of the Holy Spirit."¹

It must be realized that prophecy was a living institution. The prophets were men of their times. The career of each was inseparably bound up with the history of a particular period. Though there was a common platform of spiritual thought and moral and ethical ideals upon which all stood, yet each prophet had his own message, which must be studied and interpreted in the light of the

¹Harper, *The Prophetic Element*, p. 21.

historical movements in connection with which it was uttered. Any thorough study of the prophets must, for this reason, include an acquaintance with the exact historical situation, the life history, and the utterances of each prophet, separately.

So far as it is possible to condense the supreme messages of the prophets into a single statement, it may be expressed in some such form as this: Jehovah is the universal God, perfect in power, who rules over all nations and all men; he is in all life, speaks to men who listen for his voice, and acts through men whom he chooses for his agents; this Almighty One is also a God of justice and mercy, compassionate and forgiving; his omnipotent purpose shall not be defeated; under the leadership of the Messiah his true people shall be gathered into a spiritual commonwealth, every member of which shall be the recipient of his saving grace and unfailing love, and which shall inherit that glory of which Israel had proved herself unworthy.

II. CONSTRUCTIVE TASK

1. Consider the words of Exod. 4. 10-16 as a statement of the office of the prophet. What was Moses to do?

2. Read as an example of prophetic work in the time of the united kingdom, 2 Sam. 12. 1-15. Who was the prophet? What was the character of his message? What degree of courage would the delivery of such a message require? What impulses and motives would be required to move a man to exercise such a ministry?

3. Read all the references dealing with the early prophet Nathan (2 Sam. 7. 1-17; 1 Chron. 17. 1-15; 2 Sam. 12. 1-15; 12. 25; 1 Kings 1; 4. 5; 1 Chron. 29. 29; 2 Chron. 9. 29). Form a definite idea of his office and work, answering in your thought such questions as the following: What was his relation to affairs of state? Was he interested in politics? Was he subservient to royalty? Was he a guardian of popular interests and rights?

4. Read the Book of Amos and try to answer these questions: What does the writer mean by "transgressions," "iniquities," and "sins"? Make a list of the specific transgressions which he names. Is he speaking about sin in the abstract, or in the concrete? Are these transgressions mostly individual sins, or are they social wrongs? Were these evils confined to Israel, or do they exist to-day?

5. Read Isaiah's parable of the vineyard, 5. 1-7, and

Ezekiel's parable of the vine, 17. 5-10, and compare these with some of the parables of Jesus.

III. MEMORY ASSIGNMENT

1. Prophets of the Epochs of the Conquest, the Judges, and the United Kingdom: Samuel, Deborah, Nathan, Gad.

2. Prophets of the Period of the Divided Kingdom: Elijah, Elisha, Amos, Hosea, Isaiah, Micah (the four last named sometimes called the eighth-century prophets), Jeremiah, Zephaniah, Nahum, Habakkuk (these four sometimes called the seventh-century prophets).

3. Prophets of the Exile and Epochs of Foreign Rule: Isaiah (the authors of chapters 40-66, sometimes spoken of as the second Isaiah), Ezekiel, Haggai, Zechariah, Malachi, Joel, Jonah, Daniel.

IV. QUESTIONS ON THE LESSON

- What was preprophetism?
- What was the significance of Samuel as related to prophetic development?
- Who were the "sons of the prophets"?
- What part did the prophets have in the organization of the national life of Israel?
- When did prophetism become a chief factor in the national life?
- Describe prophetism in the period of the divided kingdom.
- How did prophetic advance aid the religion of the people?
- Characterize prophecy in the time of the exile.
- In what way did Jeremiah and Ezekiel differ from earlier prophets?
- What was the final phase of Israelitish prophecy?
- What did the term prophet primarily mean?
- Was the prophetic message addressed chiefly to the people as a nation or as individuals?
- What can you say of the literary resources of the prophets?
- Tell of the different aspects of the prophet's work.
- State some of the great teachings of the prophets.
- Describe the prophet's service to religion.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Beginnings of Prophecy.
H.D. p. 757f.
2. The Early History of Prophecy.
H.D. p. 758⁽²⁾. D.C. p. xli.
3. The Office and Work of the Prophet.
H.D. p. 761⁽³⁾. D.C. p. xliif.
4. The Significance of Amos and Hosea.
H.D. p. 258⁴, 9. D.C. pp. xxi, 562f., 544f.
5. The Interpretation of Prophecy.
D.C. p. xliv.
6. Messianic Prophecy.
H.D. p. 762⁴. D.C. p. xlv.

CHAPTER XIII

POETRY AND WISDOM OF THE OLD TESTAMENT

I. LESSON STATEMENT

1. HEBREW POETRY

(1) **Poetry among the Hebrews.** It is probable that literature among the Hebrews, as among many other peoples, began with poetry. The most ancient existing literature of the Hebrews consists of fragments of songs quoted in some of the early books of the Old Testament. A conspicuous example is the Song by the Sea, Exod. 15. 1-18. A lesser fragment is the Song of the Well, Num. 21. 17-18. We also have incidental references to certain lost books which were, in all probability, collections of poetry. The Book of the Wars of Jehovah, we gather from its name, was a collection of songs celebrating victories gained by Israel over her enemies in ancient times. (Cf. Num. 21. 14.) Likewise the Book of Jasher is referred to (2 Sam. 1. 18).

Five books of the Old Testament are almost wholly poetry. These are Job, Psalms, Proverbs, Song of Songs, and Lamentations. Ecclesiastes has a considerable element of poetry. In the books of prophecy also there are frequent examples of poetry, some of which are among the choicest poetical compositions in the world's literature.

(2) **Characteristics of Hebrew Poetry.** Poetry is now commonly distinguished from prose by the possession of rhythm, rhyme, and metrical arrangement of words. Hebrew poetry is peculiar in that neither rhyme nor exact meter was considered essential. Importance was attached to rhythm. The most characteristic feature was parallelism, a correspondence of parts both in form and sense. For centuries this feature of Hebrew poetry was forgotten and unknown. Its significance was recovered by Bishop Robert Lowth. He distinguished three varieties of parallelism of clauses, to which a fourth variety has since been added. They are:

a. **SYNONYMOUS PARALLELISM.** This is the most frequent. In it the second line repeats in slightly different form the thought of the

first. The thought of the second line is not always identical, but it is always similar. An example is Psa. 8. 4:

"What is man that thou art mindful of him?
And the son of man, that thou visitest him?"

b. **ANTITHETIC PARALLELISM.** In this form the thought of the first line is followed by a contrasted thought in the second which has the effect of emphasizing or confirming the first. An example is Psa. 1. 6:

"For the Lord knoweth the way of the righteous:
But the way of the ungodly shall perish."

c. **SYNTHETIC OR CONSTRUCTIVE PARALLELISM.** In this form the parallelism is merely of form, not of thought. The second line carries forward the thought of the first, supplementing or completing it. The relation may be one of cause and consequence, means and end, or the second line may furnish a comparison or motive. Examples are:

Prov. 22. 8: "He that soweth iniquity shall reap vanity;
And by the rod of his anger shall he be consumed."

Prov. 19. 1: "Better is the poor that walketh in his integrity
Than he that is perverse in his lips and is a fool."

d. **CLIMACTIC PARALLELISM.** This form is less frequently found than any of the others. The first line is incomplete; the second line repeats words from the first and completes the meaning. For example:

Psa. 94. 3: "Lord, how long shall the wicked,
How long shall the wicked triumph?"

(3) The Prevailing Form of Poetic Composition. The study of literature has doubtless made the student familiar with the three principal forms of poetic composition: Epic Poetry, the Poetic Drama, and Lyric Poetry. Of these, Epic Poetry is unknown in the Hebrew literature. The drama is not found in highly developed form. The Song of Songs partakes of the nature of a drama. The Book of Job may also be said to be a dramatic poem. The great part of Hebrew poetry belongs, therefore, to the third class named.

a. **LYRIC POETRY.** This form of poetry concerns itself with a delineation of the writer's own thoughts and feelings, as contrasted to external circumstances and events. It is introspective, subjective; it voices his joys or sorrows, his cares or complaints, his aspirations or his despair, or it gives expression to the impressions made upon him by nature or the events of history.

b. **GNOMIC POETRY.** The Hebrew Sages were fruitful in the pro-

duction of a peculiar variety of Lyric Poetry which, as it is somewhat distinct, has come to be known as Gnostic Poetry. It "consists of observations on human life or society, or of generalizations respecting conduct and character." The outstanding representative of this form of poetry is the Book of Proverbs.

2. DEVOTIONAL LITERATURE OF THE OLD TESTAMENT

There are two of the books of poetry of the Old Testament which, because of their surpassing worth for the culture of the religious sentiments, are well entitled to the special designation of Devotional Literature. These are:

(1) **The Psalms.** Or, as they are entitled in the Hebrew Bible, Praise Songs. The Psalms constitute the favorite and best known book of the Old Testament. Who can fittingly characterize their pre-eminence as an expression of the aspirations, the yearnings, the spiritual desires, the sense of unworthiness and need of the human soul? Says Driver: "In the Psalter the devotional element of the religious character finds its completest expression and the soul is displayed in converse with God, disclosing to him its manifold emotions, desires, aspirations, or fears. It is the surprising variety of subject, and word, and occasion in the Psalms which gives them their catholicity, and combined with their deep spirituality, adapts them to be the hymn book, not only of the second temple, but of the Christian church."¹

a. **DIVISIONS.** The Psalms are really a collection of five books, and are so divided in the Hebrew Bible. The division is as follows: I, Psalms 1 to 41; II, 42 to 72; III, 73 to 89; IV, 90 to 106; V, 107 to 150. The end of each of the first four books is marked by a doxology. This would seem to indicate that the collections were formed for use in public worship.

b. **TITLES AND SUPERSCRPTIONS.** These, which are varied, as *A Psalm*, *A Psalm of David*, *A Song of Degrees*, *To the Chief Musician—A Psalm of David*, *Maschil of Asaph*, were doubtless for various purposes. The word *mismor* occurs fifty-seven times. It is the simplest name of a psalm and means, possibly, a psalm with a musical accompaniment. The proper names used may not be taken as certainly indicative of authorship. *Selah* occurs very frequently and is probably meant to indicate a swell in the music.

c. **DATE AND AUTHORSHIP.** The collection as to date covers a wide range. Some of the Psalms are the work of David; how many we cannot tell. Others bear evidence of having been written some time

¹Introduction to the Literature of the Old Testament, p. 368.

after the return from the exile. The present form was doubtless attained at a date late in Old Testament history. The primary purpose in view was to constitute a hymn book for the worship of the second temple. The work of many authors is represented.

d. **INTERPRETATION OF THE PSALMS.** Every aspect of Hebrew religious thought and life is, in some degree at least, reflected in the Psalms. The loftiest teachings of the prophets as to God and human duty find expression; likewise the extreme priestly devotion to the law and to ritual. The language of personal religion, if sincere, is self-revealing. The Psalms mirror the purest aspiration and deepest devotion of lofty spirits. They also reveal the defects and shortcomings of the religious motives and spirit of men who lived long before the days of the Christian revelation. We cannot expect them to be altogether a complete and perfect expression of the Christian spirit. In fact, some of the Psalms fall far short of this. They must be interpreted in view of the times from which they came. The imprecatory Psalms, such as Psalm 109, have no proper place in Christian worship. They are directly contrary to the spirit of Christ. To justify such expressions as those, for example, of Psalm 137. 8-9 simply because the words are found in the Bible can only be confusing to conscience and subverting to true Christian motives and judgment.

(2) **Lamentations.** This book consists of five poems, chiefly descriptive of the woes of the people of Judah during the siege of Jerusalem in 586. They also contain confessions of sin, exhortations to repentance, and supplications for the divine favor and forgiveness. Lamentations was regularly read in the synagogue services every year on the anniversary of the destruction of the temple. Though Lamentations has been ascribed to the prophet Jeremiah by both Jewish and Christian tradition, the poems as they stand are anonymous, and many modern scholars hold that they may be the work of unknown writers.

3. THE HEBREW SAGE

(1) **The Third Principal Figure of the Old Testament.** Occupying a scarcely less important place in Hebrew life and literature than the prophet and the priest was a third chief figure, the sage, or wise man. The distinctive function of each of the three is indicated in Jer. 18. 18 in these words: "For the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet." The sage was the counselor of ancient times. He was the "class leader," who went to those who looked to him for

counsel and guidance and from his experience, by his wealth of common sense, good judgment, and practical wisdom, directed them in the right way. The wise sought out the individual, and addressing him in a fatherly way, by exhortation and advice sought to instruct and turn him from folly to prudence, temperance, purity, and upright living. *Their teaching was more distinctly ethical than religious; it was more largely characterized by shrewdness than by spiritual insight.* It highly exalted personal purity. Its standpoint was individualistic, sometimes too largely prudential, and in general restricted in its feeling of social relationships and obligations.

The sage differed from both priest and prophet in having a universal outlook. Nationality was nothing to him; he never mentioned it in any way; he seemed to recognize no distinction between the Hebrews and other nations.

The wise probably came gradually to be recognized by the people as a class by themselves, bound together by common ideas, teaching, and methods. Wherever they command a place in the Old Testament history, the designation "wise" seems to have ceased to be a simple adjective and to have become a substantive, referring to a class of individuals distinguished from others. (See, for example, 2 Sam. 20. 16-22.)

4. THE WISDOM LITERATURE

(1) **General Characterization.** The nearest counterpart to philosophy possessed by the Hebrews is to be found in Hebrew Wisdom. Along with its prudential counsels, its maxims and proverbs, there is a considerable admixture of philosophical truth. Wisdom was the point of world contact on the part of the Hebrews. Here it was that the touch and influence of other nations became embodied in Hebrew literary expression. The entire scene of the Book of Job is laid outside Palestine. The Arabic influence is marked in it. The Song of Solomon has Aramaic peculiarities. Ecclesiastes probably shows the influence of Greek philosophy.

(2) **The Wisdom Books.** As we have them, the Wisdom Books date probably from a late period in Israel's history. There were sages in the early days of Israel. They were active and their ideas became current among the people. Doubtless many of their expressions were taken up into the language of the people as proverbial sayings. Finally, as a culmination of the movement, the Wisdom Books in their present form were produced. In addition to those which have been named, there are a number of Wisdom Books which form a part of the Apocrypha.

Every Bible student should be familiar with the Wisdom of Solomon, and the Wisdom of Jesus, the Son of Sirach, or Ecclesiasticus. We may speak only briefly of the different canonical books:

a. **PROVERBS.** The Book of Proverbs is a collection of wise sayings gathered from various sages. It probably represents a long and gradual growth. It has a wide range of counsel, from the purely self-regarding prudence of 6. 1-2 to the unselfish spirit of charity and mercy voiced in 25. 21, which anticipates some of the cherished teachings of Jesus.

b. **ECCLESIASTES.** This book differs widely from Proverbs in that it has a central theme. It discusses the question of the chief good of life. Although there is much in it that is pessimistic, it counsels a cheerful attitude toward life, and commends the fear of God as the whole duty of man.

c. **JOB.** This is one of the finest poems in the world's literature and deals with one of the most profound problems which can engage the human mind. How can a righteous God permit the righteous man to suffer? Various solutions are presented, but no one is set forth as adequate or final. In its reading and interpretation, its character as poetic debate must be kept constantly in mind.

d. **SONG OF SONGS.** There is no other book of the Bible concerning whose interpretation there has been such prolonged and marked diversity of opinion. There is now some degree of unanimity in the judgment that regards it as a celebration of human love.

(3) **The Forms of Wisdom.** The wise had numerous favorite literary forms, the most common of which should be studied until they are readily recognized.

a. **THE RIDDLE** (Judges 14. 14-18). b. **THE FABLE** (Judges 9. 8-15; 2 Kings 14. 9). c. **THE PARABLE** (2 Sam. 12. 2-4). d. **THE PROVERB** (Prov. 25. 24; Jer. 31. 29). e. **THE ESSAY** (Prov. 23. 29-35).

II. CONSTRUCTIVE TASK

1. From your own reading of Psalms and Proverbs, select examples of each of the four varieties of parallelism.

2. Make a list of your favorite Psalms. Write out briefly, but thoughtfully, the reasons why each appeals strongly to you.

3. Select a modern lyric, an ode, or sonnet of some well-known poet, and compare with one of the Psalms. Note likenesses and differences.

4. Read thoughtfully Jer. 18. 18; Deut. 16. 19; Prov. 20. 18; 2 Sam. 20. 16-20. Write your own statement of the

work of the wise as compared with that of the prophet and the priest.

5. From your own acquaintance with the Bible, add additional examples of each of the forms of Wisdom named in the Lesson Statement.

6. Read Prov. 25. 6-7 and Luke 14, 7-11. Also Prov. 16. 19 and Matt. 5. 3. Find if you can, additional parallels between the teaching of the wise and teachings of Jesus.

III. MEMORY ASSIGNMENT

1. Books of Poetry: Job, Psalms, Proverbs, Song of Songs, and Lamentations.

2. Wisdom Books: Job, Proverbs, Ecclesiastes, Song of Songs.

3. Devotional Books: Psalms, Lamentations.

4. Varieties of Parallelism: Synonymous, Antithetic, Synthetic, Climactic.

5. Forms of Old Testament Poetic Composition: Lyric Poetry (including Gnomonic Poetry), Poetic Drama.

6. Principal Forms of Wisdom: Riddle, Enigma, Fable, Parable, Proverb, Essay.

IV. QUESTIONS ON THE LESSON

What is to be said concerning the antiquity of Hebrew Poetry?

Name the books of Poetry.

In what other Old Testament books is poetry to be found?

Compare modern and Hebrew poetry.

Name and give an example of each of the four varieties of Hebrew parallelism.

Give the characteristics of Lyric Poetry.

What other forms of poetry occur in the Bible?

Characterize the Psalms as fully as you can.

Into how many books is the Psalter divided?

State important facts and principles to be borne in mind in the interpretation and use of the Psalms.

What can you say of Lamentations?

Describe the work of the sage; give a general characterization of the Wisdom literature.

Give the principal facts concerning each of the Wisdom Books.

Name the principal forms of Wisdom.

V. REFERENCES FOR SUPPLEMENTARY READING

1. Hebrew Poetry.

H.D. p. 736f. D.C. p. 321f.

2. The Psalms.

H.D. p. 769ff. ^{1, 2, 6, 7}, D.C. p. 323f. ^{5, 6, 7, 8}.

3. Wisdom and the Wise.

H.D. p. 975f. D.C. p. 378.

4. The Teaching of Wisdom.

D.C. p. 378, final paragraph and p. 379.

5. Theme and Teaching of the Book of Job.

D.C. pp. 289-291.

6. The Song of Songs.

H.D. p. 870-871. D.C. p. 401f. ^{1, 2}.

CHAPTER XIV

THE WORLD OF JESUS' DAY

I. LESSON STATEMENT

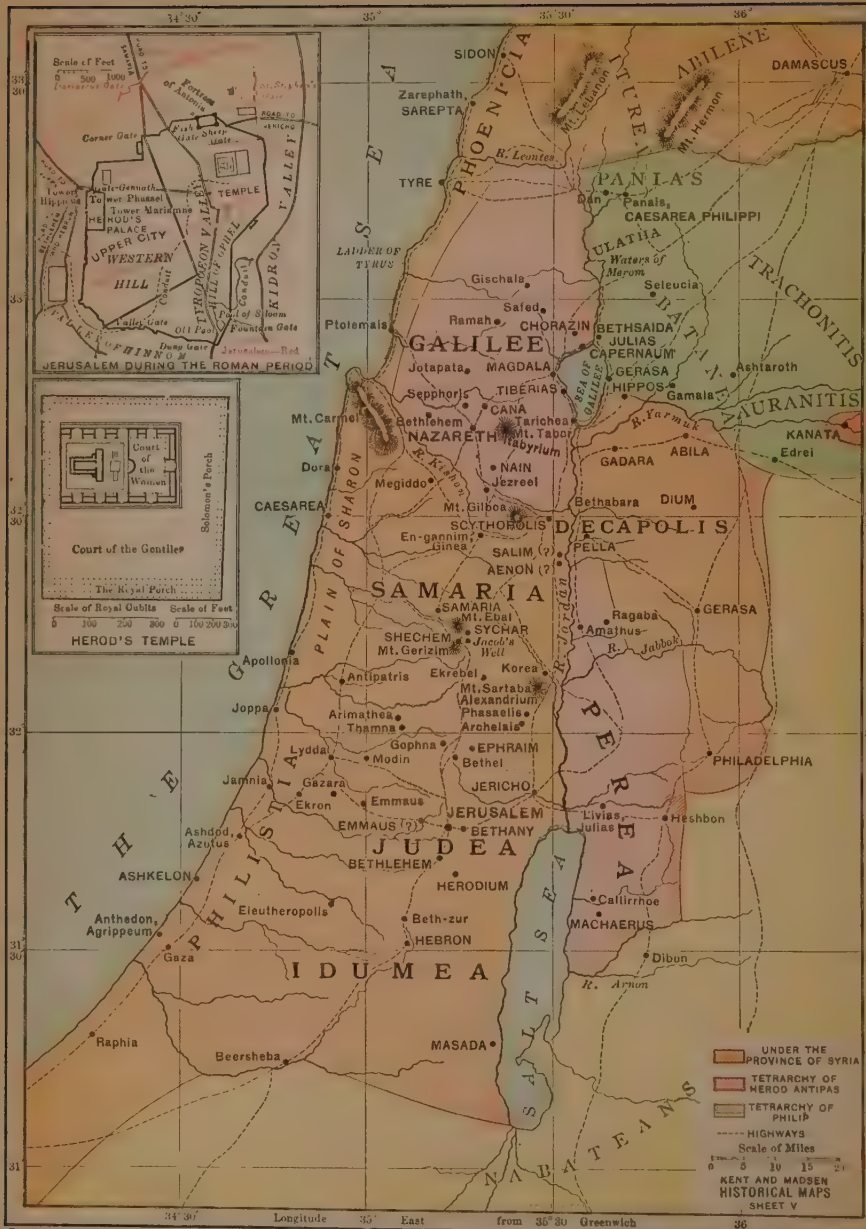
I. THE ROMAN EMPIRE

When we pass from the Old to the New Testament, we enter a new period in world history. The scenes had wonderfully shifted from the time when Egypt, Babylonia, and Assyria were named as world powers. The strength of each had been broken; the Persian empire in its turn had passed away; the vast dominion of Alexander had broken up, and the fragments had been gathered together under a new rule. The governments of all the civilized peoples of the world had been brought under the scepter of Rome. The many tribes and nations inhabiting the vast expanse from the Danube and the friths of Scotland on the north to the African desert and the cataracts of the Nile, from the Atlantic Ocean on the west to the Euphrates River, had been brought into subjection to the Roman eagle and bound together into one mighty political system.

The Roman Empire was not a sudden growth. It had been in the process of development, unnoticed by the nations of the East, for centuries. Now it was at the height of its power. Conquest had been accomplished; the purpose now was rather organization than winning battles. The world was in comparative peace. It was a new condition of mankind.

The widely separated parts of the empire were connected with the capital by magnificent roads. Five main lines reached out like great arms from Rome to the extremities. At no previous time had it been possible to travel with so much ease, safety, and rapidity. Men ran to and fro throughout the earth. Officials going from the capital to their distant posts passed embassies on their way from the provinces to Cæsar's seat. Armed troops were moved from place to place. Commerce was increased. Merchants were travelers, compelled to visit all markets in person, or to send their representatives to buy for them. One system of Roman law, uniformity in coins, weights, and measures, and the protection of the Roman legions, encouraged trade to an extent before unknown.

As never before, the whole world spoke in one tongue. Said Cicero: "Greek is read in almost all nations." It was true; wher-



ever Greek ships had sailed they had carried their language, until everywhere it had become the vehicle both of commerce and of polite intercourse. It was almost as familiar to the Jew as the Aramaic dialect of his own Hebrew tongue.

It was a time of both intellectual and religious hunger. Scholars visited distant lands in quest of knowledge. Great seats of learning had been established, as Alexandria, Athens, and Rome, and young men came to them from all parts of the world. Moral standards were low, and evil was everywhere present. Said Seneca: "All is full of misdoing and vice; more sin is committed than can be made amends for by punishment. The delight in wickedness becomes greater day by day, and the fear of it less. Innocence is not merely rare, but almost nonexistent." The old heathen religions had shown their inadequacy; everywhere there were spiritual restlessness and a longing for a better and truer faith.

2. THE GOVERNMENT OF PALESTINE IN THE LIFETIME OF JESUS

(1) **The Reign of Herod the Great.** Herod I, as we have seen, was appointed king of Judæa by the Roman senate in B. C. 37. A determining factor in the appointment was, doubtless, the belief that Herod, energetic warrior and powerful leader as he was, would be able to subdue the country and maintain Roman rule. In three years' time Herod made conquest of Galilee and, after prolonged siege, recaptured Jerusalem. He had great zeal as a builder. At Jerusalem he early rebuilt the citadel of the temple; later a theater, amphitheater, impregnable towers, and a royal palace. Throughout the land he erected forts, castles, and magnificent cities. Of the latter, Cæsarea was the most important. His administration was successful in maintaining peace to a greater extent than had been known for many years. The Emperor Augustus recognized this success by increasing the territory of his kingdom. In B. C. 20 he began the erection of a new and magnificent temple, which was not finally completed until A. D. 64. Herod's last years (he died B. C. 4) were full of intrigue, insane jealousy, and murder. In succession he put to death his beloved wife Mariamme and three of his own sons.

(2) **The Successors of Herod and Their Territories.** At Herod's death, after a reign of thirty-three years, he divided his kingdom among three sons: Archelaus, to whom he gave Judæa, Samaria, and Idumæa, with the title of king; Herod Antipas, to whom he gave Galilee and Peræa, with the title of tetrarch; and Herod Philip, to whom he gave the northeastern part of his kingdom, also with the title of tetrarch.

a. **THE PROVINCE OF JUDÆA.** The reign of Archelaus was brief, bloody, and cruel. In A. D. 6 he was deposed and banished by edict of the emperor and his territory placed under the rule of a procurator. The three districts were combined into an imperial province of the first rank, called after one of them, Judæa. The duties of the procurator were, first, fiscal, the collection of the taxes and the expenditure of a part of them on public works, and also military and judicial. He was invested with the power of life and death, appeal to the emperor being allowed only in case of Roman citizenship. Of the procurators, the fifth in order, Pontius Pilate, is best known to us because of his part in the trial of Jesus. He was appointed in A. D. 26 and continued in office ten years.

A measure of religious liberty was allowed by Rome and the sanctity of the temple was guaranteed. It was required, however, that an oath of allegiance be taken to each new emperor; also that daily sacrifices of two lambs and an ox be made for the welfare of the emperor. As a measure of precaution against revolt, the procurator kept the robes of the high priest locked up in the castle except at the great feasts.

b. **THE TETRARCHY OF HEROD ANTIPAS.** Galilee and Peræa constituted the territory of Herod Antipas, who bore the title tetrarch. In the Gospels he is spoken of as king. He reigned from B. C. 4 to A. D. 39. Like his father, he became renowned as a builder. Chief among his undertakings was the building of the city Tiberias, on the sea of Galilee. His character was summed up by Jesus in one word, "fox." He maintained a semblance of peace with the Jews by tolerance toward them.

c. **THE TETRARCHY OF HEROD PHILIP.** The third part of the territory of Herod I, bequeathed to Herod Philip as tetrarch, was composed of a number of small districts, not clearly defined, lying to the northeast. It embraced, among other sections, Ituræa, Trachonitis, and Auranitis. The territory was not Jewish in population, and plays almost no part in New Testament history. After Herod Philip's death, this territory, in A. D. 37, was given to Herod Agrippa I, with the title of king.

The cities of Decapolis were city-states, each with its own government.

(3) **The Jewish Court.** The Sanhedrin, located at Jerusalem, was the Jewish supreme court. At its head was the high priest; among its seventy members were eminent priests, scribes of the Pharisees and Sadducees. Its functions concerned the interpretation and administration of the Jewish law. Its jurisdiction was

limited to Judæa, though its decisions on religious questions were recognized as authoritative among Jews everywhere.

(4) **Roman Taxation.** Taxes levied by Rome were not exorbitant, but as a badge of servitude they were hateful to the people. Taxes proper were of two kinds, the tax on landed property and the poll tax. Besides, there were customs levied on exports. The right to impose customs was sold to contractors, who, in turn, made bargains with underlings, the publicans, who did the actual collecting. The whole scheme was such as to encourage dishonesty and oppression. Because of their character, and as agents of the Roman rule, the publicans were thoroughly hated and despised by the loyal Jews.

3. HISTORICAL CHANGES DURING LATER NEW TESTAMENT TIMES

(1) **The Reign of Herod Agrippa I.** When Caligula succeeded Tiberius as emperor, he appointed Herod Agrippa I king over what had been the tetrarchy of Herod Philip. Four years later, in A. D. 41, there were added to this Judæa, Samaria, Idumæa, Galilee, and Peræa. Thus the kingdom of Judæa, as it had existed in the days of Herod I, was revived. Herod Agrippa was friendly to the Jews and their religion. He lived in Jerusalem, was mindful of the religious customs of Judaism, and even took part in the temple services. He made an attack upon Christianity by killing James with the sword and arresting Peter (Acts 12. 2-3). Herod Agrippa's reign was short. In A. D. 44, while attending the games at Cæsarea, he was struck down by a sudden and mysterious illness.

(2) **The Fall of Jerusalem.** With the death of the king, the rule by procurators was resumed. Great unrest prevailed among the Jews. One uprising followed another in quick succession. For a number of years the office of procurator was held by Felix, who, after a troublous rule, was recalled by Nero. He was succeeded by Portius Festus, who died after ruling only two years. Meantime, internal agitation increased. Incidents, which now seem trivial, were made the reason for incipient rebellion. Finally, the entire land flamed with the fires of revolution. We cannot go into the sickening details of the four terrible years which followed. History contains few such stories. At last, at the Passover of A. D. 70, Titus stood before the walls of Jerusalem. For five months the siege continued. On July 17 the daily sacrifices of the temple ceased forever. In September the siege ended. The inhabitants by thousands were put to death, sold into slavery, or sacrificed as gladiatorial victims. The city was destroyed and a legion of Roman

soldiers set as guard over the ruins. For two years longer soldiers marched to and fro, stamping out vestiges of revolt, then the land was proclaimed at peace. The Sanhedrin had disappeared, the Sadducees had ceased to exist, and the people had lost for all time even the semblance of political oneness. Emperor Vespasian retained Palestine as his private property and required the inhabitants to pay to the Roman temple of Jupiter the tax which had formerly gone to the support of the temple at Jerusalem.

(3) **The Final Revolution.** The horror and suffering of these years failed to destroy completely the religious hopes which centered in Jerusalem. Through the reigns of several emperors the old feelings and expectations waxed once again stronger and stronger in the breasts of Judaists everywhere. In Palestine, comparative peace reigned, and gradually the scattered population regathered. When, therefore, in A. D. 132, the Emperor Hadrian declared his intention to build a Roman city on the site of Jerusalem, and—supreme desecration—a temple to Jupiter on the temple mount, the pent-up feelings of sixty years turned again to the frenzy of rebellion. For three years the war raged. Over five hundred thousand men are reckoned to have fallen in battle, while an uncounted number of the population perished of famine. It was the final great struggle of Judaism in war. Judaism continued to exist as a religious faith, its adherents scattered throughout all lands, but with no national center anywhere in the earth.

4. THE JEWS OF THE DISPERSION

By the vicissitudes of their history, and by long and intolerable oppression, the Jews had been scattered throughout the entire world. On the day of Pentecost Jews "out of every nation under heaven" had come together. Josephus said that there was no country on earth where the Jews did not make up a part of the population. Jews outside of Palestine had come to be spoken of as the Dispersion. For the most part they remained loyal to Judaism. In many cities they had their synagogues. The general policy of the Roman emperors toward them was one of religious toleration. Throughout the empire, they were given the right to assemble unmolested in their synagogue services, exemption from military service was granted to them, and they were allowed to decide in their own courts matters affecting their own law. After the destruction of Jerusalem, Jamnia was made the new religious center.

The determined policy of Rome was to destroy national feeling and sentiment. She desired to assimilate all states and nations

within the empire. In this she was utterly unsuccessful in the case of the Jews. Though they were no longer a nation, and were everywhere scattered, yet they maintained their separation and their racial unity. Because of their exclusiveness and their peculiar claims of superiority, they were regarded with antipathy. By the Roman writers they were generally spoken of with great contempt and abhorrence.

5. RELIGIOUS CONDITIONS IN PALESTINE

(1) **The Prominence of the Synagogue.** For many years the synagogue had been growing in prominence as a religious institution. The temple had continued to be the national religious center. For this very reason all the conflicts between Jews and the heathen had been waged around it. At times its worship had been for a period entirely discontinued. Through all these troublous times the development of the synagogue had gone on without interruption. In every place it furnished an opportunity for worship, preaching, and study. Services were held on the Sabbath, and on two other days of the week. The Sabbath services consisted of prayers, Scripture reading from both the law and the prophets, and an address or sermon. Its primary purpose was instruction; it was the true school of the nation.

(2) **Jewish Parties.** Religious conditions in general may best be understood by a study of the principal religious and semipolitical parties existent at the time.

a. **THE PHARISEES.** Those among the returned exiles who set their faces against all heathen innovations and all laxity in the enforcement of the law became known as Chasidim. From them sprang the Pharisees. They were the separatists, the holy, the pure, who insisted on the separation of the people of God from all the defilements of heathen life, and the absolute regulation of life in all details of daily conduct by law. They held that salvation was to be gained as a reward of merit for punctilious obedience of the law. The written law was insufficient to cover all situations and details of conduct, hence it was gradually expanded, additions being made in the form of expositions and comments, which came to be known as *the oral law* or the *traditions of the elders*. To copy the written law, to teach and administer it, to know the oral law and transmit it to the younger generation, became a vocation of itself. Those who gave themselves to it were known as *Scribes*.

The *Scribes* formed a guild within the party of the Pharisees. Practically all *Scribes* were Pharisees, though not all Pharisees were *Scribes*. Their connection with the law and their learning

brought them high honor among the people, and this distinction in time made them arrogant and proud. The synagogue discourse was usually delivered by a Scribe.

It must not be thought that all Pharisees were hypocrites. Doubtless, among them were not a few humble, God-fearing men who served the Lord in spirit as well as in obedience to the letter. Among worthy Pharisees with whom the New Testament acquaints us were Nicodemus, Joseph of Arimathea, and Gamaliel.

b. THE SADDUCEES. The Sadducees were the priestly party. Gradually, from the time of the return on, the priests had accumulated wealth which in turn they handed down to their descendants, until they had come to hold much of the property. They constituted the aristocracy. In theology they were reactionary. It was to their interest to maintain the ritual and the traditional religious forms and customs. To many of them religion had been lost in formalism.

c. THE ZEALOTS. The Zealot party arose within the ranks of the Pharisees during the rule of Herod I. Filled with an intense religious zeal, and impatient for the coming of the Kingdom, they espoused force and the sword as a means of setting up the Messiah's reign. Their watch-cry was "No Lord but Jehovah; no tax but that to the temple; no friend but the zealot."

d. THE ESSENES. There was a small party known as Essenes, but we have almost no exact information about them.

(3) The Faith of the Common People. Organized religion was principally represented by the parties we have enumerated. Outside of the ranks of these, however, there were many common people, "just and devout," who awaited in faith and patience "the consolation of Israel." The most of them were too busy earning a livelihood to be very regardful of the manner of life ordained by the Scribes. Others of them followed the painful directions of the Scribes, as far as they were able, yet lived in fellowship with God, according to the teachings of the prophets, trusting in his faithfulness and hoping in his mercy. These were the true holy remnant; they it was who heard the word of Jesus with gladness, and from among them he drew most of his disciples.

In the home life of the people is to be found to a large extent an explanation of the perpetuity of their religious institutions. It was pervaded by an atmosphere of piety. Childhood was revered. By birth children were partakers of the covenant. Very early was begun that instruction in the Scriptures which was to instill into the mind of the child love and reverence and absolute loyalty for the religion of his fathers.

6. SOCIAL AND ECONOMIC CONDITIONS

Jerusalem was a great and busy city; its streets swarmed with people. In its shops, open to the street, were offered for sale not only the products of the fields, but also innumerable manufactured articles, among which were many things brought from distant markets. Various trades and occupations were carried on in the midst of the city. Labor was highly respected. The law required that every boy be taught a trade. The streets were narrow and the houses of the people crowded together, yet great and splendid palaces, luxuriously furnished, were not lacking.

In the country parts of Judæa pastoral occupations chiefly prevailed. Galilee was better adapted to agriculture. The more fertile districts produced abundant crops of various kinds of grains. Figs, grapes, and other fruits were plentiful. The whole country was densely populated. Josephus states that Galilee alone had three walled cities and two hundred and four villages. The Gospels give us the impression of a teeming and industrious population.

The rule of Rome brought numerous public works. Jerusalem itself had a theater, and an amphitheater for the public games.

Frequent warfare, the crowded population, and the burdens of taxation kept most of the people poor. The figures in Jesus' preaching of the creditor, the debtor, and the debtor's prison were very familiar to the people. It was not without reason that they were continually asking, "What shall we eat; what shall we drink, and wherewithal shall we be clothed?"

II. CONSTRUCTIVE TASK

1. Consider the commercial greatness of Rome as testified to by the list of articles of commerce given in Rev. 18. 10-19. (Babylon, in all probability, here means Rome.)

2. What is the economic and social condition reflected in the rhetorical figures of the following passages: Luke 12. 58; Matt. 18. 25; Luke 14. 29; 16. 6-7; 12. 18; 19. 23?

3. Study the references made by Jesus to the Pharisees. Why did he so severely condemn them?

4. What evidences do you find in the Gospels that there were many devout and earnest people among the Jews of Jesus' day?

III. MEMORY ASSIGNMENT

(Review fully Chapter V. Also the Historical Summary of Chapter IX.)

1. King of the Jews at the birth of Jesus: Herod I the Great.

2. The successors of Herod I and their respective territories: (1) Judæa, Samaria, and Idumæa, ruled over by Archelaus to A.D. 6; later by procurators; (2) Galilee and Peræa, ruled over by Herod Antipas, as tetrarch; (3) the country to the northeast ruled over by Herod Philip, as tetrarch.

3. Principal Jewish parties in the time of Jesus: (1) Pharisees; (2) Sadducees; (3) Zealots.

IV. QUESTIONS ON THE LESSON

Describe the extent of the Roman empire.

Give some notable facts concerning the empire.

Tell of Herod the Great and his reign.

Who were Herod's successors? What territory did each receive?

What was the Sanhedrin?

Who were the publicans?

Over what territory did Herod Agrippa rule?

Describe the circumstances of the fall of Jerusalem. Tell of events following.

What is meant by "the Dispersion"?

What was the place of the synagogue in the religious life of the nation?

Name, and give the principal facts concerning each of the great parties in the time of Jesus.

What is to be said of the faith of the common people?

Tell what you can of economic and social conditions.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Roman Empire.

H.D. p. 805.

2. Roman Rule in Palestine.

H.D. art. Herod, pp. 343ff. D.C. pp 11ff.

3. The Synagogue.

H.D. 882ff. D.C. p. lxxii⁹f.

4. The Pharisees.

H.D. p. 719f. D.C. p. 630⁷.

5. The Scribes.

H.D. p. 832.

6. The Sadducees.

H.D. p. 818. D.C. p. 630⁷.

CHAPTER XV

THE NEW TESTAMENT

I. LESSON STATEMENT

1. GENERAL VIEW

(1) **Name.** The name New Testament is derived from Jesus' word, spoken during the last supper with the disciples, "This cup is the new testament in my blood." (Cf. Luke 22. 20.) The statement is more correctly rendered in the Revised Version, "This cup is the new covenant in my blood." The new covenant is in contrast with the old covenant made with Moses.

(2) **How the New Testament came to be.** None of the New Testament books were written by Jesus. It is probable that for years after his death none of the apostles wrote anything. They expected the early return of their Lord, and so long as those who had " companied " with them " all the time that the Lord Jesus went in and out " among them could speak out of their personal recollection to all who wished to hear, no need was felt for written records. The making of permanent records was neither as simple nor as inexpensive a process then as it is now, and they were not prepared except under the pressure of real need. But as time passed, that need developed. Many of the first disciples, including some of the apostles, suffered death by martyrdom. Believers were scattered far and wide. Local religious centers were established in widely separated cities and towns. Communication by letter between the leaders and these communities of Christians became necessary. A demand arose in the churches for authentic records of the words and life of Christ. Those who had known Jesus in the flesh came to realize the importance of placing the facts in permanent form for the information and edification of the church.

The New Testament grew out of the life of the early Christian church. It was not written to order. First were certain letters, later the Gospels. Each had its own individual occasion; each was prepared to meet certain specific needs. Thus it may be said that the New Testament was the joint product of definite historical facts and of the Christian experience of the first followers of Jesus. It was the spontaneous outflow and overflow of their spiritual life. First came Jesus Christ; then came the lives and labors of those

whom he inspired, creating certain definite situations; later came counsels and advices, addressed to those situations, by close followers of Jesus, growing out of and combined with a statement of their religious experience, and their explanation of them. Parts of the Gospels and of the Acts are records of historical facts of the Christian beginnings; other parts are the expression of inner experiences of Christians; certain minor parts are simply the record of circumstances which borrow their significance from their relation to important persons and events.

The Old Testament writings are the religious literature of a race, the literature of a nation and of a national church. The New Testament writings are the earliest literature of a religious movement which knew no bounds of race or nation. The Old Testament, previous to the coming of Christianity, was the property of the Jew alone; the New Testament was addressed to people of many nationalities. The Old Testament is the record of a gradual revelation extending over many centuries; the New Testament is the expression of the earliest Christian consciousness, and its writing extended, at most, over a period of a few decades.

(3) Time of Composition. We cannot take up in detail the question of the date of composition of the several New Testament books. There are many divergences of opinion among scholars, and in the case of some of the books there is no general agreement as to the exact time of writing. Of the Epistles of Paul, the first was 1 Thessalonians, written probably in A. D. 52. The Epistle of James is generally believed to be among the first written of the New Testament books and may have antedated 1 Thessalonians. Of the Gospels, the earliest was Mark. Scholars generally agree that it was written previous to, or in the year A. D. 70. Matthew and Luke followed within a few years. The fourth Gospel and the Epistles of John are thought to be the latest of the books of the New Testament.

(4) Language. The New Testament was written in the Greek language. The conquests of Alexander had been followed by the diffusion of the Greek tongue throughout the world. Almost perfect in its power to express thought, it was wonderfully well fitted as a medium of expression of the new faith. The Greek of the New Testament is not the classical form of the language, but what is known as Hellenistic Greek, a peculiar idiom, differing in vocabulary, structure, and style from the former. The Aramaic dialect of the Hebrew language was common in Palestine in New Testament times, and traces of it are found in the pages of the New Testament.

(5) **Literary Forms.** The New Testament is not so varied in literary form as the Old Testament. Of poetry there is very little. Of prose, the principal kinds represented are historical narrative, oratory, reflective writing, and letters. Of the latter, some are personal letters, others are of the nature of essays with a minimum of the personal element. Revelation is the one book in the New Testament representative of apocalyptic literature.

(6) **Genuineness.** The New Testament books are themselves, in their nature and character, the best possible evidence of their genuineness. They bear on their own pages the highest testimony to the unique quality of inspiration which produced them. Criticism has brought forth a convincing mass of testimony to the authenticity of the various books, which is of immense value as corroborative evidence. No amount of such evidence, however, will convince the man who has not the will to believe, while to him whose heart and mind are open, these books are self-authenticating.

The unique character of the books of the New Testament may be strikingly shown by comparing them with the so-called Apocryphal Gospels. Any unprejudiced reader who will compare the simple, powerful narrative of the Gospels with the fantastic, artificial fictions which picture Jesus as a lad making pigeons of mud and causing them to fly, or striking dead another boy who had angered him by tearing down a dam he had built, or, at the resurrection, towering aloft with a head that reached to the heavens, will need no mustering of external facts to convince him that our Gospels are what they assert themselves to be.

While the New Testament books witness to the fact that they are inspired of God, they nowhere disavow having a human element. The Gospels are the Gospels "according to Matthew," "according to Mark," "according to Luke," and "according to John." Each partakes of the individuality of its author. The writers were not wooden instruments, but living men, each with his own mind, and heart, and will. Each man wrote as God moved *him*; the human personality is not like a phonograph record. The authors of the New Testament wrote not merely what had come to them through the medium of sense impressions, but, in addition to what they had seen and heard, according to what their hearts had felt and their souls had realized of the truth.

2. DIVISIONS OF THE NEW TESTAMENT

(1) **The Gospels.** While the Gospels, as stated above, are not the earliest books of the New Testament in date of composition, they

are fittingly placed first because they contain the record of the life and teachings of Jesus Christ, except for whom we would not have had a New Testament.

Gospel means good news, that is, the good news of God made known to man in the person, the life, death, resurrection, and teaching of Jesus. We commonly speak of four Gospels; it is more accurate to speak of the four different accounts of the one Gospel. None of the narratives are complete; as biographies, they cannot be said to be anything more than fragmentary accounts of the life of Jesus.

Because of what the Gospels are, they deserve preëminence in our Bible study. However much attention we may give to other parts of the Bible, we should apply ourselves with still greater diligence and zeal to the study of the life and teaching of our Lord. For Christians, nothing else can compare in importance with this subject.

The first three Gospels have many close similarities. They are constructed on the same general plan; they have many incidents and discourses in common, and not infrequently they use identical language. For this reason they are called the *Synoptic Gospels*, which means "having the same view." The Gospel of John differs in many respects from the other Gospels, hence stands in a class by itself. To illustrate briefly: most of the scenes of the Synoptists' narratives are in Galilee, John's incidents center in Jerusalem; the Synoptists narrate the external events of the ministry, John is principally concerned with the interpretation of events; the Synoptists give many miracles and parables, John gives few miracles and no parables; the Synoptists tell of Jesus' relation to men, John treats of his relation to God.

a. THE GOSPEL ACCORDING TO MATTHEW. The first Gospel bears the name of the apostle Matthew, who also figures in the narratives as Levi, the publican (Mark 2. 14-15; Luke 5. 27-29; cf. Matt. 9. 9-10). Aside from the authorship of this book, Matthew plays an inconspicuous part in New Testament history. Among the outstanding characteristics of this Gospel should be noticed: the prominence given to discourses of Jesus (five great discourses are reported), the quotations from the Old Testament, three times as many as in any other Gospel; the pronounced Jewish atmosphere which pervades it; the presentation of Jesus as Messiah, Judge, and King. It is evident that the author had Jewish readers principally in mind. *His purpose was to convince them that Jesus was the true Messiah, that he founded a universal kingdom, and that all true Jews should forsake Judaism and become followers of Jesus.* Both Renan, the

French skeptic, and the German scholar Julicher, declare Matthew's Gospel to be the most important book ever written. Says the latter: "Matthew is certainly the most important book that has ever been written. It has had such an extraordinary influence upon the church because it is the work of a man who bore in himself the spirit of the great church then coming into existence and knew how to write a Gospel adapted to all believers."

b. THE GOSPEL ACCORDING TO MARK. We have statements from the second century to the effect that Mark wrote what he had heard Peter preach. From the time of the early church fathers, it has been customary to regard the second Gospel as written by Mark under the influence of Peter. It is a narrative full of action, written in simple, vivid, graphic style. Says Farrar: "Swift and incisive, Mark's narrative proceeds straight to the goal, like the Roman soldier on his march to Babylon." The author has rare facility in putting forth striking details and in imparting the touch of reality. Everywhere there is revealed wonderful energy, mighty power. It is so constituted as to make a strong appeal to the practical Roman world. The Gospel was evidently written for Gentiles with the belief and purpose that *the simple, straightforward presentation of the facts of the ministry of Jesus would convince men that he was the Christ, the Son of God*. Accordingly, the facts are briefly and simply presented and then left to make their own impression.

c. THE GOSPEL ACCORDING TO LUKE. The third Gospel is believed to be the work of Luke, "the beloved physician," companion of Paul, to whom is assigned also the authorship of the Acts. For polish of utterance and beauty of style it is unsurpassed. The universal note is strong in it. The author, as he wrote, had in mind Gentile converts to Christianity; sinners and outcasts are partakers of the blessings of the Gospel; Jesus is the brother of men, the sympathizing friend and helper, the Great Physician, the Saviour of mankind. Certain parables, not found elsewhere, are recorded; women figure in the narrative with especial prominence; a long account of the Peræan ministry (9. 51 to 18. 14), which occurs nowhere else, is given. The author's purpose in writing he has himself stated in his preface (1. 1-4). Renan pronounced the Gospel of Luke to be the most beautiful book ever written.

d. THE GOSPEL ACCORDING TO JOHN. The fourth Gospel is commonly attributed to the apostle John. In contrast to the simple historical narrative of the Synoptists, it may be considered an interpretation of the life and work of Jesus. Clement of Alexandria, writing about A. D. 200, states on the authority "of the elders of an

earlier generation" that "John, last, when he saw that the outward facts had been set forth in the (other) Gospels, impelled by his friends, and divinely moved by the Spirit, made a spiritual Gospel." John begins with the call of the first disciples; he makes no mention of the birth, infancy, or childhood of Jesus; nor of the baptism or temptation. He relates no parables and records few miracles. He has no account of the sermon on the mount, the transfiguration, or of the institution of the Lord's Supper. He represents Jesus as Lord and Saviour, the Incarnate Word, who is the life and light of men, the preëxistent and eternal Son of God.

(2) **The Acts.** The Book of Acts stands in a class by itself in the New Testament; it is the one most distinctively historical book, and it is the one book which gives an account of the rise and growth of the early Christian church. From an early period its authorship has been assigned to Luke. It is addressed to an individual, Theophilus, as a continuation of a "former treatise," understood to be the third Gospel. (For further treatment, see chapter xix, p. 141.)

(3) **The Epistles of Paul.** More of the books of the New Testament are from the hand of the apostle Paul than from any other writer. His great work as an organizer of churches in different parts of the world, and his intimate relations with his converts, combined with his aptitude for expressing Christianity in the thought forms of the day, resulted in his writing many letters. Not all have been preserved, although we have thirteen which have been generally ascribed to him. (For further treatment, see chapter xx, pp. 150-153.)

(4) **The General Epistles.** The designation "General," or "Catholic," has been generally applied, since the time of the church fathers, to the seven New Testament books bearing the names of James, Peter, John, and Jude. They are so called because they are not addressed to any particular church, or churches, and, with the probable exceptions of second and third John, are "general," or circular, letters. For convenience of classification, and because it, too, is general in its nature, we include with this group the Epistle to the Hebrews.

a. **THE EPISTLE OF JAMES.** This Epistle is generally accredited to "James, the Lord's brother" (Gal. i. 19), who, for many years, was bishop of Jerusalem. It was evidently written for Jewish Christians. In teaching it is closely related to the Wisdom Books. It has some points of resemblance to the sermon on the mount. There is little doctrinal emphasis; the Christian faith is stated in terms of moral excellence; he that doeth righteousness is accepted of God.

b. **THE FIRST EPISTLE OF PETER.** This letter is with unanimity ascribed to the apostle Peter. It is an important and valuable book, especially rich in consolation to the persecuted and the tempted.

c. **THE SECOND EPISTLE OF PETER.** The church was slow in giving recognition to this letter as from the hand of Peter, and its authorship cannot now be considered as entirely settled. Its main purpose is to guard its readers against false teachings.

d. **THE FIRST EPISTLE OF JOHN.** This letter, from a very early period believed to be the work of the apostle John, is in the nature of a sermon or pastoral address. It has a number of prominent words and ideas in common with the fourth Gospel.

e. **THE SECOND AND THIRD EPISTLES OF JOHN.** These letters bear internal evidence of having come from the same hand as the first epistle. It is uncertain whether they are personal letters or addressed in figurative language to a church. Their main object is to warn against false teachings and against schism.

f. **THE EPISTLE OF JUDE.** The superscription names as author "Jude, the servant of Jesus Christ, and brother of James"—that is, probably, James of Jerusalem. He writes to expose and condemn ungodly men who boldly propagate false teaching in the public congregation, and to exhort his readers to adhere to the true faith and contend for it, and to exemplify purity of life.

g. **THE EPISTLE TO THE HEBREWS.** Origen was so perplexed concerning the authorship of this Epistle as to say, "Who wrote this Epistle God alone certainly knows." Although its title in the Saint James Version attributes it to Paul, the one almost unanimous opinion of modern scholars is that it was not written by him. The keyword of the book is "better." The superiority of the Christian faith to Judaism is elaborately set forth in a series of comparisons. The argument is followed by earnest exhortations.

(5) The Apocalypse. The Book of Revelation. The author describes himself as "John, servant of God." He has generally been identified with the apostle, author of the fourth Gospel, although there is far from being universal agreement. Revelation stands by itself in the New Testament. With the book of Daniel, it belongs to that class of Jewish writing which before the close of the Old Testament canon superseded the earlier forms of prophecy. The message of the book is couched in obscure symbols and images, and in visions, and although they are impressive and beautiful, they are at the same time difficult, and in some cases even impossible, of interpretation. Interpreters have widely differed in their views. The religious value of Revelation lies not in a supernatural disclosure of

great mysteries, but in its testimony to the faith and hope of the persecuted church of Christ, and in its power to comfort, sustain, and inspire burdened souls of every age. The dominating thought throughout is of the final complete triumph of Christ over all forces and agencies of unrighteousness.

3. FORMATION OF THE NEW TESTAMENT CANON

We have evidence that in the second century lists of books regarded as canonical were made. Irenæus (d. 190) declared, "Whatever the prophets proclaimed, the Lord preached, and the apostles handed down," was worthy of acceptance. The first collection of books of which we have record, the Muratorian Fragment, dates from about A. D. 170. There is a Syriac version of the New Testament called the Peshitto, second century, which has all of our New Testament books, except five, and no others. The question of the canon has been practically settled since A. D. 397, for the Third Council of Carthage, of that date, listed all of the books of our New Testament on the ground that these were what had been received by the fathers. Doubtless many other books, of which some are known to us, as the Epistle of Clement, and the Epistle of Barnabas, were given consideration. Through all these years a process of choice and elimination was at work. The guiding principle of the process we are able to discern. *The books which continued to be read in the churches at public worship gradually came to be regarded as the Christian Scriptures. Preference was given to books of apostolic authorship and to other books which agreed with those written by apostles. Thus those books were permanently retained which commended themselves to the Christian consciousness of believers.* No general church council voiced what it asserted to be an authoritative statement until after the beginning of the Reformation, when, in 1546, the Council of Trent of the Roman Catholic Church defined the canon of both the Old and New Testaments. In this canon the Apocrypha was included, and has remained a part of the Catholic Old Testament to this day. Protestants do not recognize the Apocryphal books as canonical. There has never been a decision rendered by a Council of the universal Christian church, nor by a council of all of Protestantism. Nor is such needed, for, as Luther contended, "A Council cannot make that Scripture which is not Scripture by nature."

4. THE NEW TESTAMENT MANUSCRIPTS

As in the case of the Old Testament, the original manuscripts of the New Testament have all perished. The natural deterioration

of the frail materials, wrought by time, combined with the deliberate purpose of enemies of the Christian religion, accounts for this. Fortunately, some few precious manuscript copies of great age have been preserved—it would seem almost miraculously. Of these we name the most important:

(1) **The Vatican Manuscript, Codex B.** This is a manuscript in Greek which contains almost the entire Bible. It is held by many scholars to be the oldest and best manuscript of the New Testament in existence. It is written on fine vellum. It takes its name from the fact that it is in the possession of the Vatican library in Rome. It is believed to date from the first half of the fourth century.

(2) **Codex Sinaiticus.** This manuscript was discovered in a monastery in 1359 at the foot of Mount Sinai by the biblical scholar Tischendorf. It contains the entire New Testament, besides some fragments of the Old Testament. It is written on three hundred and forty-six and one half leaves of finest vellum, made from antelope skins. The discoverer dates it A. D. 340.

(3) **Codex Alexandrinus.** Little is known of the early history of this manuscript. It is now in the British Museum. It contains not only the New Testament, but the entire Old Testament and some fragments of other writings. It dates from the first half of the fifth century.

(4) **Other Manuscripts.** Besides these, there are about one hundred other ancient Greek manuscripts. All of these are written in capital letters, without separation between the words, and from this fact are called *uncials*. In addition, there are some two thousand later, or more modern, manuscripts, dating from the ninth to the fifteenth century, written in an ordinary running hand. These latter are called *cursives*. While it is greatly to be regretted that we have no autograph copies of the New Testament books, it should also be realized that we are very fortunate to possess so large a number of ancient manuscripts, especially when it is remembered that of the great classics scarcely a dozen manuscript copies of any one are in existence.

II. CONSTRUCTIVE TASK

1. Write out in parallel columns the following passages: Matt. 26. 31-35; Mark 14. 27-31. Luke 22. 31-34; John 13. 36-38. Make a close study of these passages, noting minutely the resemblances and differences in sentences,

clauses, and words. Which three of the accounts have most in common?

2. Read the following passages and note the ascertainable facts concerning Mark, the author of the second Gospel: Acts 12. 12, 25; 15. 37, 39; Col. 4. 10; Philem. 24; 2 Tim. 4. 11; 1 Peter 5. 13.

3. Read the preface to Luke's Gospel (1. 1-4). Write out the reasons which the author gives for writing. Compare a reason which John gives for writing (20. 31).

4. Read as much of the Gospel of Luke in one sitting as your time permits and verify by example the characteristics of the book named above.

5. Compare the Epistle of James with the sermon on the mount. What teachings have they in common?

6. Read the Epistle to the Hebrews and notice its key-word, "better." As Christians, what do we have better than the Jews had?

III. MEMORY ASSIGNMENT

Review fully the memory assignment of Chapters II and III.

IV. QUESTIONS ON THE LESSON

- Where did the New Testament get its name?
 Tell as fully as you can how the New Testament came to be.
 Within what dates was the New Testament written? Which were the earliest books? The latest?
 In what language was the New Testament written?
 Name the principal literary forms of the New Testament.
 How do we know the New Testament books to be genuine?
 Why should the Gospels have first place in our Bible study?
 Why are the first three Gospels called the "Synoptic Gospels"?
 Give in turn the principal characteristics of each of the Gospels.
 Why are the "General Epistles" so called? State the principal facts concerning each.
 Describe the process by which the New Testament Canon was formed.
 Name the principal New Testament manuscripts.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Aims of the Evangelists.
H.D. p. 304¹.
2. The Synoptic Problem.
D.C. p. lxxiii. H.D. p. 305².
3. The Gospel of Mark.
D.C. p. 723⁴. H.D. p. 578ff.
4. The Gospel of John.
D.C. pp. 770-773. H.D. pp. 477.
5. The Book of Revelation.
D.C. pp. 1065-1069. H.D. p. 797f.
6. The Epistles of Peter.
D.C. p. 1038-1040, 1048-1049. H.D. pp. 714ff.
7. The Text of the New Testament.
D.C. p. xv³. H.D. p. 916f.

CHAPTER XVI

THE BIOGRAPHY OF JESUS

I. LESSON STATEMENT

1. THE GOSPELS AS BIOGRAPHIES

The Gospels cannot be considered biographies of Jesus in the sense that they undertake to give a complete account of his life. The author of the fourth Gospel intimates that he leaves unwritten much more than he presents (John 21. 25). Each writer selects certain material, presumably that which, in his judgment, will serve him best in fulfilling the object for which he writes. Each Gospel in a measure supplements the others, for each has some independent material. We shall consider briefly the characteristics of each Gospel as a biography.

(1) **The Gospel of Matthew.** It is a first step in Matthew's purpose to prove that Jesus is the true Messiah of the Jews. In accordance with this purpose he chooses those teachings and incidents which support this thesis. He selects for use those acts which are in fulfillment of Old Testament prophecies. It might almost be said that the motto of Jesus' life as presented by Matthew is: "I am come to fulfill." He not only fulfills prophecy, he is the consummation of the long and checkered history related in the Old Testament. He is the realization of all the hints, foreshadowings, and predictions of the true king. In this seed of Abraham through whom blessing comes to all nations, the promises made to the father of all believers are fulfilled.¹ Matthew gives little heed to chronological order; he arranges his material by topics rather than in order of occurrence. For example, chapters five to seven present Jesus as a teacher; chapters eight and nine, as a worker of miracles; chapter thirteen brings together in one group parables spoken at different times.

(2) **The Gospel of Mark.** The second Gospel is a simple, direct, unadorned, rapidly moving account of the public career of Jesus. There is no genealogy connecting Jesus with the chosen line; there is no story of the infancy; there is no emphasis upon the fulfillment of prophecy. The author is interested not in showing Jesus' relation to the past or in demonstrating that he is the promised Messiah of the Jews, but in presenting him as he formed a part of the life of

¹Cf. Dods, *Introduction to the New Testament*, p. 21.

his day and as he appeared to the men of his times. The narrative centers in the busy Galilæan ministry and in the supreme events of Passion week. There is little evidence of any attempt at literary construction. Although discourses and sayings are not lacking, there is a preference for the deeds of Jesus. These are reproduced as though borne freshly in memory, presenting a realistic picture full of details. These extend even to the bodily movements of Jesus and to the expression of his face. Thus we have record of how Jesus, when he had taken the loaves and fishes from the disciples, "looked up to heaven, and blessed, and brake the loaves" (6. 41). When he healed the deaf mute he "took him aside from the multitude" and "put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, be opened" (7. 33-34). Frequently, as here, the feelings of Jesus are described; likewise the effects produced on the people, as, when he healed the sick of the palsy, the witnesses were "all amazed, and glorified God, saying, We never saw it on this fashion" (2. 12). (See also 3. 5; 8. 12; 6. 6; 7. 37.) While Mark's is the briefest of the Gospels, it has such wealth of detail that not infrequently its account of events common to the Synoptists is longer than the parallel accounts.

(3) **The Gospel of Luke.** The third Gospel, more than any of the others, is entitled to be called a biography of Jesus. In his opening statement the author declares his intention to write an orderly account, and in this, it seems evident, he succeeded. The completeness of his narrative is shown by the facts that he begins with events antecedent to the birth, records incidents of the infancy and childhood found nowhere else, and has a considerable body of material dealing with the ministry of Jesus possessed by no other Gospel. Jesus is shown to have been born among the poor and lowly, humble shepherds celebrate his birth, his parents offer for him the sacrifice of the poor, and as a man he was homeless, having not where to lay his head. The human aspects of Jesus are strikingly set forth; by his genealogy he is declared to be a member of the universal human family, "the son of Adam, which was the son of God" (3. 38); as a child he is subject to the ordinances of the law and to parental authority, and as man subject to like temptations as other men. To Luke we are chiefly indebted for our knowledge of Jesus as a man of prayer. But the author also presents him in his divine aspects; he calls him "Lord" more often than either of the other Synoptists.

Jesus ministers with divine compassion and love to sinful and

suffering men. He is the friend of the outcast. The parable of the prodigal (15. 11-32), the story of the good Samaritan (10. 25-37), the incident of the visit to Zacchæus, the publican (19. 1-10), the anointing of Jesus by the sinful woman in the house of Simon the leper (7. 36-50), with other like incidents, are here alone recorded. Jesus is also shown to be the protector of the weak and helpless; he has sympathy with the poor, with the unfortunate, and with little children. He is gentle and long suffering. As in no other Gospel, women occupy a place of prominence in the narratives.

It is to be noted that the third Gospel alone refers to Jesus' application to himself of the words of Isaiah 61. 1. Reference is also made to Jesus' quotation on this occasion of the proverb, "Physician, heal thyself." He is portrayed as the Great Physician, healer alike of the bodies and the souls of men. His recorded miracles are largely miracles of healing; of the six which are peculiar to this Gospel, five are miracles of physical healing.

(4) The Gospel of John. John writes to convince men that Jesus is the Christ, the Son of God. It is his thought that this result can be best attained by presenting the facts of the life of Jesus which had appealed most strongly to him. He wants his readers to see Jesus as he had seen him. This desire influences his method of presenting his facts. He gives the facts plus an interpretation, his understanding of the significance of the facts. Sometimes even in his reports of a conversation or discourse he so recasts and interprets the original sayings that it is difficult to distinguish between the exact words of Jesus and the comment or explanation which has been added. (See, for example, 3. 16-21.) We know that much of the original language has been preserved, but taking the Gospel as a whole, it may be said that the report of the life and words of Jesus is mediated to us through the thought and experience of another. Fortunately for us, the writer is that one of all the contemporaries of Jesus who best knew, best loved, and best understood him. He had also rare spiritual discernment. In consequence, the events and teachings conveyed to us are those which are most significant and profound. While, therefore, the fourth Gospel can least of all be styled a biography of Jesus, in the common sense of the term, it is at the same time one of those which we could least afford to do without. No other book in the world is quite so dear to the heart of the devout believer as the Gospel of John. It speaks to the deep reaches of the human mind and soul. It has a charm and power of attraction that are all its own. It gives us a view of Jesus which we get nowhere else. Many hold

that it presents the highest and truest revelation of Jesus ever given to his followers.

Many of the outstanding events of Jesus' life, as related by the Synoptists, are passed over in silence by the fourth Gospel. Chief stress throughout is placed upon events occurring in Judæa, especially in Jerusalem; a large part of the Gospel is given over to reports of conversations and discourses of Jesus. A number of these, as the conversation with the woman of Samaria (4. 4-26), the discourse on the bread of life (6. 22-71), and on the light of the world (8. 12-30), are not found elsewhere. A peculiarity of these discourses is that they are self-revealing; in them Jesus discloses his thought about himself in a remarkable way. Constantly, by means of these self-disclosures, the writer keeps us in the presence of the Divine Christ. Withal, the account exhibits a vividness of detail which assures us of the writer's clear memory of the events and words which he records.

2. THE LIFE OF JESUS

(1) The Birth and Early Life of Jesus.

a. BIRTH AND INFANCY. Matthew and Luke agree that Jesus was born in Bethlehem of Judæa in the days of Herod. The common chronology, which dates from the sixth century, is known to be incorrect. Herod the Great died B. C. 4. The probability is that the birth of Jesus occurred about B. C. 6. After the fulfillment of the Jewish religious rites customary at the birth of a male child, from fear of Herod the family fled to Egypt, where they remained until Herod's death, and then returned to Nazareth.

b. CHILDHOOD AND YOUTH. A single brief reference is all that is contained in the Gospels concerning the childhood of Jesus, but Luke's statement is rich in suggestion. It presents to us the picture of an ideal childhood in which a strong body, an alert mind, a submissive will, and an obedient heart were combined in a continually developing personality. At about twelve years of age a Jewish boy became a "son of the law." Previous to this time, in addition to the careful religious instruction of a home where devout piety prevailed, he had doubtless had the training of the synagogue services and the synagogue school. The intimation of the temple incident is that even at this age something of the profound knowledge and wonderful understanding of the Old Testament so characteristic of Jesus' maturer years was already manifest. We may well believe that in the ensuing years of silence and obscurity, through daily discipline, earnest and prolonged searching to know and to do the

Father's will, habitual practice of prayer, and unvarying obedience to the Spirit's leading, the youth Jesus came gradually into possession of that marvelous perfection of character which, revealed to the world in the brief period of his active ministry, has received the reverent admiration of all succeeding centuries.

(2) Opening Events of Jesus' Ministry.

a. THE MINISTRY OF JOHN THE BAPTIST. John proclaimed the near approach of the kingdom of God. He was a unique figure, reminding us in many respects of the prophet Elijah. Apparently without any previous consultation with Jesus, conscious within himself that a day of great spiritual opportunity and privilege was at hand, he went forth into the region of Judæa and the Jordan valley to preach a stern message of denunciation, of warning, and of invitation to repentance. He baptized, but made no attempt to attach disciples to himself, pointing instead to a Coming One, whose baptism would be spiritual, and who would exercise judgment.

b. THE BAPTISM AND TEMPTATION. Jesus set his seal of approval on John's work by presenting himself for baptism. At first John demurred, then consented to baptize him. In his baptism Jesus was conscious of the Holy Spirit's coming upon him, and of the Father's attestation of his divine sonship. Luke says, parenthetically, that Jesus at this time was about thirty years of age. The baptism was immediately followed by a period of special temptation. There had come to Jesus a new sense of his power. Increase of power always brings temptation. How should this power be used? The evil suggestions were for ministry to self, for vain display, for self-aggrandizement. But Jesus had hidden the Word of God in his heart and on every occasion he was aided by it in successful defense.

c. FIRST FOLLOWERS AND THE EARLY JUDÆAN MINISTRY. The fourth Gospel alone records certain opening events of Jesus' ministry. (See John i. 19 to 4. 42.) John the Baptist introduced Jesus first to priests and Levites from Jerusalem, and then to some of his own disciples, in such a way as to enlist them as followers of Jesus. With few details supplied, the scene of this early ministry shifts rapidly from Judæa to Galilee, thence again to Judæa for seemingly a brief period, then back again to Galilee by way of Samaria.

(3) The Galilæan Ministry.

a. BEGINNINGS IN GALILEE AND FIRST OPPOSITION. The imprisonment of John the Baptist by Herod Antipas was immediately followed by the coming of Jesus to Galilee, which was to become the scene of the greater part of his ministry. He removed his residence from Nazareth to Capernaum, and from that city as a center he

began to preach to the people that the kingdom of God had come, and to teach in the synagogues. He extended to four men, Simon, Andrew, James, and John—already his disciples—an invitation to turn from their occupation of fishing and to become “fishers of men.” He commanded the attention and interest of the multitude by exercising a ministry of healing in Capernaum and its vicinity, and then, when they thronged about him with excess of curiosity, he departed on a tour of preaching and teaching through Galilee. As he went from place to place, an example of tireless energy in ministry to the bodies and souls of men, he drew after him a company of disciples. We have reason to believe that there were more of these followers than are mentioned by name in the Gospel narratives. The call of Levi, the publican, who became known as Matthew, receives special mention. Opposition, born of religious prejudice, began to be manifest. Scribes and Pharisees openly opposed themselves, incited by the attitude of Jesus toward the “oral law” or teaching of the rabbis. Specific examples are to be seen in the cases of the question about fasting and of the disciples’ plucking grain on the Sabbath. (See Mark 2. 18-22; Mark 2. 23-28.) Jesus did not endeavor to placate these leaders, though he clearly realized their great influence with the people, but, on the contrary, publicly attacked them as hypocrites. The fame of Jesus spread widely among the people during these days.

b. CHOOSING OF THE TWELVE AND THE SERMON ON THE MOUNT. From the company of disciples Jesus now chose twelve apostles to be his authorized representatives, to go forth in his name and impart his teaching to the world. To them and the whole company of disciples he gave that most notable summary of his teaching, the sermon on the mount. Accompanied by the apostolic band, and at times by other disciples, he itinerated from place to place, ministering in body, mind, and soul to all in need, and using his acts of mercy and kindness as means of enforcing his spoken message.

c. SPREADING THE GOSPEL THROUGHOUT GALILEE. The synoptic accounts report a remarkable series of miracles as taking place at this time. He stilled the tempest, cured the demoniac, raised the daughter of Jairus from the dead, gave sight to the blind, and caused the dumb to speak. (See Matt. 8. 18 to 9. 34.) These were followed within a short time by the feeding of the five thousand. These miracles were occasional incidents in a constantly continuing work of evangelization. Jesus preached to the people wherever they gathered together. Not infrequently he addressed great crowds, but he seemed to prefer speaking to a few people at a time. He gave

much attention and time to training the twelve. Later he sent them out two by two, preparing them to carry on his work.

d. THE CRISIS IN GALILEE. Strange as it may seem, there were those who found reason for offense even in such a gracious and beautiful ministry as this of Jesus. His early acquaintances at Nazareth, even some of his relatives, not able to understand him, resented his claims and opposed themselves to him (Mark 6. 1-6). The Pharisees, jealous of their own popularity and power, were stirred, first to jealousy, and then to hatred. The common people heard him gladly, and many turned from their haughty, self-appointed leaders to him, the meek and lowly teacher, who by his spirit and his words revealed the heavenly Father anew to them. This stirred the Pharisees to more intense jealousy. Jesus did not patronize them, but boldly exposed their hypocrisy, their spiritual pride, their lack of godlike qualities of character, and condemned them in severest terms. Their enmity and hostility were aroused. Earlier in his ministry, while he was comparatively unknown, they had taken no pronounced measures against him. But now, his popularity having become widespread, they planned open and aggressive opposition. The interest of the multitude in him was shown to be superficial. They wanted a popular hero, a spectacular Messiah, a political leader who would organize revolt against Rome. They attempted to make him their king by force (John 6. 15). But Jesus steadfastly refused to accede to their Messianic ideas and demands, and presented his mission in its exclusively spiritual character. It was not his work, he declared, to feed the multitude with bread, such as Moses gave, but to impart to them his Spirit and his truth. At this juncture the multitudes began to turn from him. Many professed disciples also forsook him, but the twelve remained true. Up to this time he had told them little of himself. Gradually, however, they had been coming to their own appreciation of him, and now, when, on a journey for retirement and rest in the region of Cæsarea Philippi, he asked them for their estimate of him, Peter, as spokesman, declared their conviction that he was the Christ, the Son of God (Matt. 16. 13-20). Jesus accepted this confession from their lips and declared to them that it was heaven-born. But he further indicated that the time had not yet come for this to be spread abroad, and asked them to tell no man.

e. THE FINAL PERIOD OF THE GALILÆAN MINISTRY. From this time on a new element entered into the teaching of Jesus. He began to declare to his disciples that he must suffer rejection and condemnation by the leaders of the people, and be killed by them.

At first the disciples revolted strongly from this, but afterward appear to have placed it in the background of their thought. Jesus declared to them that this test of rejection and condemnation, which he had already met in anticipation, was also the test of true discipleship; that his disciples could gain the true life only by a readiness to lose the present life for his sake. This first definite teaching of Jesus concerning his rejection was followed very shortly by his transfiguration. We cannot but feel that the two have a very intimate connection. Throughout this period preceding the final departure from Galilee, the most prominent feature of Jesus's work was his instruction of his disciples.

(4) The Peræan Ministry.

a. THE RAPID ROUND OF EVENTS. It is difficult—indeed, quite impossible—to fix chronological periods in the life of our Lord. Some scholars have maintained that the active ministry extended over a period of between three and four years. Other eminent students have contended for a period of one and a half years. None of the evangelists were sufficiently interested in the time element to furnish us with conclusive data. Upon this all are agreed, that from the occasion of Peter's confession events rapidly crowded on the tragic end. Preceding the departure from Galilee, there was an autumn journey to Jerusalem to the Feast of Tabernacles. (See John 7. 1 to 8. 59.) At the Feast of Dedication, Jesus was again in Jerusalem (John 10. 22-42), but of the intervening events we have scant information.

b. TEACHING THROUGHOUT PERÆA. The duration of the Peræan ministry was doubtless brief. Its object, apparently, was to carry the gospel to that section of Jewish territory to which Jesus had previously given little attention. Seventy disciples were sent out on a tour of evangelization. Jesus himself was also busily engaged in teaching. One of the crowning miracles of Jesus' ministry, the raising of Lazarus, took place about this time.

c. APPROACHING JERUSALEM. The readiness of many to receive his message with gladness did not blind Jesus to the growing and deepening opposition to him on the part of influential parties among the Jews. The chief priests, Sadducees, joined hands with the Pharisees in this opposition. With a clear recognition of the consequences involved, Jesus steadfastly set his face to go up to Jerusalem. On the way he told his perplexed and amazed disciples that the inevitable end would be his death by crucifixion. At Bethany he gratefully accepted an expression of self-sacrificing devotion from Mary as an anointing of his body for death.

(5) The Passion Week.

a. THE TRIUMPHAL ENTRY. This was Jesus' public proclamation of Messiahship. Before this he had carefully refrained from such an announcement. But the time had come when he desired it to be understood that he was the Christ, and to this end he carefully planned the fulfillment of a distinctly understood Messianic prophecy, and accepted from the people Messianic titles. The triumphal entry probably took place on Sunday, the first day of the week.

b. OPEN CONFLICT WITH THE JEWISH RULERS. On the following day Jesus again asserted his royal authority by cleansing the temple. This was succeeded on Tuesday by open conflict. Jesus boldly declared to the Jewish rulers that they fought against the Lord. His warnings and the condemnation of their evil course only intensified their enmity and deepened their determination to take his life. Probably on the evening of this very day the conspiracy was entered into between the chief priests and Judas for his arrest. Wednesday was spent, it is thought, at Bethany in quiet retreat with his friends. On the evening of Thursday the Last Supper was celebrated, and the Master, in anticipation of what was about to take place, spoke his farewell messages of instruction and consolation to his own.

c. ARREST, TRIAL, AND DEATH. During that same night, Jesus was taken, through the treachery of one of the twelve, and led, bound for trial, first to the Jewish Sanhedrin, then to Pilate, the Roman procurator of Judæa. The charges brought against him were that he had blasphemed by calling himself the Son of God, and that he was a traitor to Rome because he claimed to be a king. Pilate was disposed to dismiss the charges and to release Jesus; but, influenced by the insistent and angry demand of the mob, led by the chief priests, he cowardly delivered him to their will, consenting to his crucifixion. The turbulence of the mob and the cupidity of the favor-seeking official are strikingly indicated by Luke's statement: "They were urgent with loud voices, asking that he might be crucified. And their voices prevailed. And Pilate gave sentence that what they asked should be done. . . . Jesus he delivered up to their will" (Luke 23. 23-24).

The sentence of Pilate was carried out with unseemly haste. Before the setting of Friday's sun the greatest tragedy of the world's history had been enacted and the dead body of the Man of Galilee lay in the rock-hewn tomb of Joseph of Arimathea.

d. THE RESURRECTION. It remained for the guilty conspirators themselves to give largest credence to the declaration of Jesus that

he would rise again. While his disciples in sorrow and despair dispersed to their former homes, the chief priests and the Pharisees were using every means to make sure his tomb. But his spirit could not be bound, and when, at the dawn of Sunday, woman's devotion led two on love's errand of ministry to a dead body, they found an empty tomb. Jesus had risen from the dead.

(6) The Forty Days.

a. THE APPEARANCES OF JESUS AFTER HIS RESURRECTION. Jesus appeared to his disciples on several occasions, at intervals, during a period of forty days. At these times he reassured their faith in him as the Christ, declared to them that it was inevitable that he should be rejected, should suffer, and should rise again, and gave to them the great commission of world evangelization, promising them his presence and his Spirit's power in its fulfillment.

b. THE ASCENSION. Finally, at Bethany, he departed from his disciples in bodily presence, having given to them his benediction, and having received from them their adoration as their Master and Lord.

II. CONSTRUCTIVE TASK

1. Matthew in thirty-two places uses the term kingdom of heaven. Is this used in any of the other Gospels? What is the parallel term commonly used by the other evangelists?

2. By the aid of a Harmony of the Gospels, if one is anywhere available for your use, make a list of (a) the events in Jesus' life, (b) the parables, and (c) the great passages in the discourses of Jesus which are found only in Matthew's Gospel.

3. Read in turn several chapters in Mark and in John, then, laying aside all books, write a brief statement on the likenesses and differences which you noticed in their method of presentation.

4. Read as much of the Gospel of Mark as your time permits and insert in the account, in their proper places, divisions and subdivisions of the life of Jesus as given in the Lesson Statement.

5. Write out briefly an account of the trial of Jesus.

III. MEMORY ASSIGNMENT

1. Principal periods in the life of Jesus: (1) Birth and Early Life; (2) Opening Events of His Ministry; (3) The Galilæan Ministry; (4) The Peræan Ministry; (5) The Passion Week; (6) The Forty Days.

2. Subdivisions of the First Period: a. Birth and Infancy; b. Childhood and Youth.

3. Subdivisions of the Second Period: a. The Ministry of John the Baptist; b. The Baptism and Temptation; c. First Followers and the Early Judæan Ministry.

4. Subdivisions of the Third Period: a. Beginnings in Galilee and First Opposition; b. Choosing of the Twelve and Sermon on the Mount; c. Spreading the Gospel throughout Galilee; d. The Crisis in Galilee; e. The Final Period of the Galilæan Ministry.

5. Subdivisions of the Fourth Period: a. The Rapid Round of Events; b. Teaching throughout Peræa; c. Approaching Jerusalem.

6. Subdivisions of the Fifth Period: a. The Triumphal Entry; b. Open Conflict with the Jewish Rulers; c. Arrest, Trial, and Death; d. The Resurrection.

7. Subdivisions of the Sixth Period: a. The Appearances of Jesus after His Resurrection; b. The Ascension.

IV. QUESTIONS ON THE LESSON

In what sense are the Gospels not biographies?

In accord with what purpose does Matthew select his material?

Give the leading characteristics of Mark's Gospel.

Give reasons why Luke's Gospel is more truly a biography than others.

Describe the general character of the fourth Gospel as a biography.

When and where was Jesus born?

What do we know of his childhood?

Tell about the ministry of John the Baptist.

Why are the baptism and the temptation so closely related?

What were the principal opening events of Jesus' ministry?

Narrate the facts concerning the beginnings in Galilee.

How were the twelve apostles chosen?

Give particulars concerning the spread of the gospel throughout Galilee.

What brought on the crisis in Galilee?

What is to be said about the chronology of Jesus' ministry?

Characterize the Peræan ministry.

What was the significance of the triumphal entry?

Describe the conflict with the Jewish rulers.

What charges were preferred against Jesus?

Explain how the condemnation of Jesus was brought about.

Give the principal facts concerning the resurrection and the events of the forty days.

V. REFERENCES FOR SUPPLEMENTARY READING

1. Characteristics of Matthew's Gospel.

D.C. p. 620ff. H.D. p. 592².

2. The Aim and Character of Luke's Gospel.

D.C. p. 735f. H.D. p. 559^a.

3. The Early Life of Jesus.

D.C. p. lxxiv². H.D. p. 446^a.

4. The Mighty Works of Jesus.

D.C. p. cxvff. H.D. 449(ii).

5. The Training of the Twelve.

H.D. p. 449(iii).

6. The Trial of Jesus.

D.C. pp. 713-716. H.D. p. 455(i), (ii), (iii).

CHAPTER XVII

THE GOSPEL OF A DIVINE PERSON

I. LESSON STATEMENT

1. THE REVELATION OF A LIFE

The Gospels furnish us more than a bare record of facts in the life of Jesus. They present us a picture of one who was in himself a divine revelation. We see in them the glory of God shining in the face of Jesus Christ.

The gospel contained in the New Testament is the gospel of a Divine Person. The unique aspect of the gospel is not to be seen in the teaching of Jesus—supremely important as that teaching is. There had been other great religious teachers before him; many of the things which he said others before him had said. It is significant that, so far as we know, Jesus did not give direction to his disciples to record his sayings. The great contribution of the gospel to religion is the personality of the historical Jesus. The revelation of God to the world was in the Person of Jesus Christ.

His words were the truth of God to men, but the deeper fact is that he himself was the truth. "The words of Christ were so completely parts and utterances of himself that they had no meaning as abstract statements of truth uttered by him as a divine organ or prophet. Take away himself as the primary (though not ultimate) subject of every statement, and they all fall to pieces. Take away their cohesion with his acts and his whole known person and presence, and they lose their power."¹

The apostle John was profoundly right when he made his Gospel a presentation of the character, the mind, the nature of Jesus. He was not so much interested in reporting about Jesus as in revealing to us his personality. To him Jesus himself was more than his words. He saw in him the Supreme Word of God. The words which he spoke were but broken fragments compared to the perfect utterance of his Person.

The Synoptic writers shared this feeling, as we realize when we recall that they sketch for us the activities of Jesus quite as fully

¹Hort, *The Way, the Truth and the Life*, p. 207.

as they record his words. To all of the evangelists Jesus' association with publicans and sinners, for example, spoke a not less meaningful message than the parables, and his submission to suffering and death was far more significant than his spoken words about sin.

In all of this the disciples followed the example of their Master. For Jesus, we must remember, offered himself to men, "He himself was the central word of his own preaching. He offered himself to the world as the solution of its difficulties and the source of a new life. He asked men simply to believe in him, to love him, to follow him. . . . To those who became his disciples he gave doctrine and instruction in many things. But to those who were not yet his disciples, to the world, he offered first of all himself, not a doctrine, not a plan of life, but a living Person. . . . Christ was his own Christianity. Christ was the core of his own Gospel."¹

So we should study the Gospels not merely to familiarize ourselves with the historical outline of the life of Jesus, or with his teachings; we should study them as the Portrait of Jesus Christ, as revealing to us the Divine Person, and as seeking to know what it was that Jesus in himself showed to the world. Within the limits of a single chapter we can call attention to a few lines only in the picture.

2. WHAT THE GOSPEL PICTURE REVEALS

(1) **A Loving, Saving God.** Jesus repeatedly declared his oneness with God. When Philip said to him, "Show us the Father and it sufficeth us," Jesus replied: "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father. How sayest thou then, Show us the Father?" (John 14. 8-9.) Jesus thus declared that what he was, God is; in him the nature of God is revealed. In his life is the sure proof that God is, and the plain demonstration of what God is.

Says Stevens: "Jesus' doctrine of God is to be derived, therefore, not merely from what he said about God, but from what he did and was. He is himself the revelation of God, the interpretation of God to man. His life is the self-utterance of God in history. He is the true, living Word of God, the image, the expression of Deity whereby we learn most of the nature and feelings toward us of the infinite and invisible God. He reveals God's fatherly qualities by exhibiting toward men a more than human compassion and tenderness, and by himself living, in his relation to God, a perfectly filial life, thus

¹Van Dyke, *The Gospel for an Age of Doubt*, pp. 60, 61, 62.

showing man how to be certain of God's fatherhood by himself living as a son of God."¹

The early church saw God in Jesus. This was their certain and steadfast conviction. In giving expression to the conviction they made use of many different terms. They said he was the express image of his Person, the uttered reason of God, the first born or only begotten Son of God, the outshining of the divine majesty. These terms were used, not as definitions of the relations between God and Jesus, nor as descriptions of the constitution of Jesus' person, but as telling what Jesus was to them. With a like religious faith we may go to the gospel picture of Jesus to see for ourselves God there revealed to us. Our revelation comes mainly, not by taking over the terms used by other ages, now become crystallized into hard, changeless forms, but by following the example of those early disciples—going to the gospel portrait with open minds and trusting hearts and allowing it to speak its message directly to us.

How wonderfully the compassion and love of God are shown in the love of Jesus for men! How strangely mingled are pity for the sinner and condemnation for his sin! How ceaseless the efforts for the alleviation of human ills! What joy and blessing invariably flow out of the Divine presence! How uniformly beneficent are all his acts! How more than sufficient for all possible human needs the goodness of God is seen to be! How near is God brought to men, and how free is access to him shown to be!

But just as it is true that the revelation of Jesus is not fully or perfectly expressed in his words alone, so is it also true that the revelation of his Person cannot be adequately described by others in words. Newman Smyth has said: "No rich personality has ever yet put itself wholly into speech." To which we add, Nor is it within the power of others' words to give it complete expression. We may believe that even the Gospels fall short of fully showing forth his glory. Nevertheless if one goes in the right spirit to the Gospels and there remains in earnest contemplation, he will behold a new and personal revelation, the unveiling of the face of God, the making clear of the countenance of the heavenly Father.

(2) **A Victorious Human Life.** If Jesus was the revelation of God to man, he was scarcely less the revelation of man to himself. We see him living a life subject to all the limitations under which other men lived, yet manifesting none of their weaknesses or shortcomings. How humble and poor and mean his life was, measured

¹The Teaching of Jesus, pp. 80-81.

by the standards of our time. The conveniences and luxuries so essential to our well-being and happiness, as we think, were all strange to him. He was hedged about with restrictions which would be exceedingly irksome to a modern man. He was misunderstood by his kinsfolk and nearest friends; rejected by the nation whose greatest prophet he was; unjustly persecuted by those in power; deserted by those who had sworn eternal allegiance to him, and finally subjected to the most ignominious death known to the legal authorities of the times in which he lived, and through the whole terrible shameful course by not so much as a word, gesture, or look, did he commit that for which he could be censured by the keenest critic. In amazement and wonder well may we exclaim, "Behold the man!"

Ponder Sidney Lanier's tribute:

. . . "All, all I pardon, ere 'tis asked,
Your more or less, your little mole that marks
You brother and your kinship seals to man.

But thee, but thee, O sovereign seer of time,
But thee, O poet's poet, wisdom's tongue,
But thee, O man's best man, O love's best love,
O perfect life in perfect labor writ,
O all men's comrade, servant, king, or priest—
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor, tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's or death's—
Oh, what amiss may I forgive in thee,
Jesus, good Paragon, thou Crystal Christ?"

What a revelation of the moral possibilities of human nature is here. Jesus declares that he lives the overcoming life by virtue of union with God; he invites men to share his life and the life of God (John 6. 56-58; 14. 23. Cf. also Gal. 2. 20). What he is, man ought to be, and by his help may be.

(3) The Power of Death Overcome. The resurrection of Jesus is to be distinguished from all other cases of resurrection. Lazarus, for example, was raised from the dead to continue his former mode of existence. Jesus did not rise from the grave with his former body, merely to continue the life he had previously lived. In his resurrection mortality was swallowed up of life; it was the revelation of a victorious spiritual life. It is just this unique quality of Christ's resurrection which gives to it its significance as a revelation of immortality.

To Paul, as doubtless to the other apostles, the value of the resurrection as a revelation can scarcely be overestimated. For him Christianity and the resurrection of Jesus stand or fall together. "If Christ hath not been raised, then is our preaching vain, your faith also is vain." (1 Cor. 15. 14.) The pages of the New Testament bear evidence that the resurrection was a revelation with power to the scattered and dismayed disciples. The death of Jesus left the disciples oppressed with gloom, well-nigh overcome with mingled stupefaction, sense of defeat, hopelessness, and despair. The resurrection worked a marvelous change in their spirit. It turned mourning into joy, despair into courage, darkness into day; it changed to their eyes the whole aspect of life and death, of the world that is and of that which is to come. A revelation, indeed, was the event which intervened between the blank despair of the day of crucifixion and the exultant joy and courageous boldness of Pentecost and succeeding days.

What the resurrection was to the first disciples it ought to be to the disciples of to-day. For us it brings life and immortality to light. For us as for them it is the crowning revelation, as it is the supreme miracle, of the gospel.

(4) A Living, Ruling Christ. The last impression of Jesus to be gained from the Gospels is that of a Triumphant Christ. The teaching of Jesus comes to us as a voice out of the past; Jesus himself lives and reigns as the Lord and Saviour of men. "Christ is not merely the world's most glorious memory. He is also its soul and its salvation."¹

The manifestation of Christ to Saul transformed him into a Christian apostle. Certain facts stand out clear and indisputable on the pages of the historical account. He who had been a persecutor was suddenly transformed into a believer. From that hour to the hour of his death he never ceased to believe and to declare that the living, ruling Christ had appeared to him. Previously he had had no suspicion that Christian believers were in the right. He had not believed in the resurrection. It was the appearance of Jesus to him which convicted him of the error of his ways and convinced him that Jesus was risen from the dead as the Christ of God. By the revelation he who had been the arch enemy of the church was transformed into its chief apostle—the devoted advocate, slave, and martyr of the Christ. This experience was to be the forerunner of many others similar to it. "The experience has been repeated and

¹Nicoll, *The Church's One Foundation*, p. 172.

testified to by countless millions of civilized men and women in all nations and of all degrees of culture. It signifies not whether the conversion be sudden or gradual. . . . In all cases it is not a mere change of belief or opinion: this is by no means the point; the point is that it is a modification of character, more or less profound."¹

Jesus thus reveals himself to believers from the first century down to this present day as the Christ of experience, who ever lives to sympathize with, aid, and deliver those who put their trust in him.

II. CONSTRUCTIVE TASK

1. Verify from your own reading of the Gospels the statement that Jesus offered *himself* to men. Give references.

2. Name some attributes of God revealed in the life and deeds of Jesus.

3. Quote some of Jesus' words which show that he expected men to live as he lived.

4. Frame a statement of your own on the significance of the resurrection to the Christian believer.

5. What do you understand to be meant by "the Christ of experience"?

III. MEMORY ASSIGNMENT

Learn "The Crystal Christ," quoted in the Lesson Statement.

IV. QUESTIONS ON THE LESSON

What is the unique contribution of the Gospels to religion?

What is to be said about John's presentation of the life of Jesus?

To what extent do the other evangelists share his view?

Give the substance of the quotation from Van Dyke.

What should be the supreme object of our study of the Gospels?

How can we discover Jesus' doctrine of God?

What was the chief significance of the terms which the early church applied to Jesus?

Tell of some of the attributes of God shown in the gospel picture.

Can anyone impart the gospel revelation of God to another in words?

What is to be said of the revelation of the human life of Jesus?

What was the unique quality of Jesus' resurrection?

How did Paul estimate the importance of the resurrection?

In what way is the Christian revelation a present revelation?

What can you say of the revelation through the Christ of experience?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Character of Jesus.

H.D. p. 458^{16ff.}

2. The Revelation of Life.

H.D. p. 796^{6.}

3. Significance of the Resurrection.

H.D. p. 458^{(6).} D.C. p. cxxvii^{9.}

¹Romanes, *Thoughts on Religion*, p. 162f.

CHAPTER XVIII

THE TEACHING OF JESUS

I. LESSON STATEMENT

Jesus is the great primary source of Christian truth. He is the teacher of the ages. Jesus and the truth he taught were one. The gospel was first given spoken utterance in his words. How important, then, that we give earnest study to his teaching.

Of all topics of study for religious teachers that of surpassing importance is the subject-matter and the method of Jesus' teaching. Many other studies are important and have their place, but this is greatest of them all. Strange to say, it has been sadly overlooked; by many passed over without notice.

1. THE METHOD OF STUDY

There are two principal ways in which the teaching of Jesus may be studied. It may be studied genetically; that is, in the order of its development. It should be clearly recognized that Jesus' teaching was conditioned by the historical circumstances under which it was given. He began by taking up the message of John the Baptist and gradually, as it became possible, unfolded and amplified his first declarations. It has been already noticed that, at the beginning of his ministry, he said very little about himself. Later, he revealed to his disciples, little by little, the truth concerning himself, and finally, as we have seen, publicly declared his Messiahship. Consideration will make plain, in view of these facts, that the genetic study of the teaching of Jesus is a very important method. A second, and somewhat simpler way, is to gather up from the different Gospels what he said on certain principal subjects. It will be necessary for us to confine our study of his teaching in this chapter to this latter method; also, to limit ourselves to a very few chief subjects.

Once the method is made clear, it is entirely possible for the Bible student to proceed by himself to study the teaching of Jesus with great profit. The Master taught much in parable and in short apophoristic sayings. It should not be inferred, however, because some of his teachings are difficult, and have been variously explained, and call for earnest thought in understanding them, that the

study must be reserved for people of great learning. A spiritual intuition, begotten of love for the Lord and a desire to obey his will, often leads the way unerringly into the light, where cold, unsympathetic learning gropes blindly in darkness. "The common people heard him gladly," and he thanked God that the great mysteries were hidden from the wise and prudent and revealed to babes. Sympathy with the spirit of Christ is the secret of understanding his teaching. But this sympathy must induce a careful thoughtful study of his words if their true meaning is to be discovered; and it will do so if it is genuine and deep."¹

2. SOME PRINCIPAL SUBJECTS OF JESUS' TEACHING

(1) The Kingdom of God.

a. THE MESSIANIC HOPE. A necessary presupposition of an intelligent study of Jesus' teaching of the kingdom of God is an understanding of the Messianic conceptions which played so large a part in the current Jewish history. The beginnings of the Messianic hope antedated Israel's existence as a nation. The people believed that they were the predestined conquerors and rulers of mankind. During the later centuries of their history, in spite of the prolonged and bitter subjection to foreign domination, this national hope persisted. It also gradually became personalized. The triumphant kingdom was to be realized through the advent and reign of the Messianic king. The earliest Pharisees looked for a Messiah who should purify the already existing state and reestablish it by miraculous means. The Pharisees of Jesus' day held that deliverance was to come directly from heaven with manifestations of heavenly glory and splendor and the exhibition of miraculous power. The Zealots advocated warfare as a means of establishing the Kingdom and looked for the Messiah to arise as a man of war. Thus the whole atmosphere of the times was charged with conflicting ideas, hopes, and fears concerning the Messiah and his kingdom.

b. TEACHING CONCERNING THE KINGDOM. Jesus began his ministry with the proclamation, "The time is fulfilled and the kingdom of God is at hand." The prominence thus given to the idea of the Kingdom at the very beginning of his ministry was continued until its close. It was a dominant note of his teaching. The Kingdom, he declared, is divine in origin. It is the rule of God in the hearts and lives of men. Its law is the will of God. It is at the same time a spiritual society, that is, a body of people with whom

¹How to Read the Bible, W. F. Adeney, p. 111.

the rule has to do, who possess certain qualities of mind and heart because they have made God and his will supreme. It is not to be identified with any existing society or temporal rule; it is of those who manifest the true characteristics of children of God, and for them it has been prepared. Neither nationality nor outward condition confers membership, nor can they debar from it. It is already present among men. It cometh not with observation. Places of honor in it are not to be arbitrarily assigned; the highest place shall be to him that serves most, and he that humbleth himself shall be most highly exalted. Though it may seem small and insignificant now, it will grow and increase until it shall fill the whole earth. (Cf. the following: Mark 1. 15; Matt. 5. 3-13; 7. 21; Luke 17. 20, 21; Matt. 20. 26, 27; Matt. 4. 26-29.)

The Kingdom thus proclaimed by Jesus, and of which late in his ministry he declared himself to be the King, the Messiah, was radically different from that which the people of his day looked for. Its glory was of an entirely different order from that for which they longed. He was not the kind of Messiah for whom they were looking. They had little appreciation of his spiritual message, and no patience with his declarations of Messiahship.

(2) The Heavenly Father. Jesus spoke of God as our heavenly Father. This was the designation which he preferred above others. In his teaching, Father takes the place which the name Jehovah had occupied in the Old Testament. The name was not new; it occurs in the Old Testament, but there God is presented as Father in the sense of being the protecting God of Israel and the Father of the Messianic King. In the teaching of Jesus, God sustains the relation of Father to individual men. He is "my Father" and "your Father." The Old Testament had taught that "it is he who hath made us and not we ourselves," and that we are made in his image. These teachings are not specifically set forth by Jesus, but they are implicit in his teaching. God is the loving heavenly Father. His love is universal and extends even to the unthankful and the evil. He is not grudging nor partial in his love; it is a full and overflowing affection, holy and benevolent. It is also a compassionate pitying love; by virtue of it the Father is graciously disposed to forgive his children's offenses. The Father provides for the wants of his children, disciplines them, is ever ready to hear their prayers, and promises to answer those who call upon him. He has an inheritance reserved for all who are loyal and obedient. While teaching the Fatherhood of God, Jesus also taught that God is a king, all powerful and all wise, perfectly righteous, stern in his judgment on all evil doing and

iniquity. (Cf. the following: Matt. 5. 16, 43-48; 6. 1-18, 26-34; 7. 7-12; Luke 15; 18. 1-8; 12. 32.)

(3) **The Son of Man and the Son of God.** The teaching of Jesus concerning himself is to be found chiefly in the use of titles which he applied to himself and accepted from others. The self-designation which occurs most frequently in the Gospels is the Son of man. Jesus seemed to prefer that to any other title. It is a term which occurs somewhat often in the Old Testament, but almost never after the close of the ministry of Jesus. It is not easy to determine just what Jesus meant to express by it. It may point to his complete identification with humanity and designate him as the representative man. It may emphasize the lowliness and humility of his earthly estate and point toward his humiliation and death. It may have been used as a Messianic title, chosen because it was not current as such in his own day, yet recognized to have definite Messianic associations in its Old Testament usage.

A second title which Jesus used as applied to himself and accepted from others as applicable to himself was the Son of God. This was clearly and definitely known as a Messianic title. Jesus used it not so much in an official sense, as a description of a personal relationship. He spoke of others as "children of God," "sons of the Father," but he did not place the sonship of himself and of other men on an equality. His sonship was unique. At no time did he explain it; but what was better, he constantly illustrated it. What we see in his life is a perfect fellowship and union with God, a full understanding and knowledge of God, and uninterrupted communion with God.

These two titles are perhaps best used interchangeably, or taken together. Thus used, they signify that in Jesus there is humanity in all its realness, and in him also divinity in all its realness, and the two are not separated, but united. He is the Son of man and the Son of God. He is at once the interpretation of man to himself and the interpretation of God to man. He represents what God is and what man may become. (Cf. the following: Mark 2. 10, 28; 8. 31; 9. 11; 10. 45; 14. 13; Matt. 8. 20; 25. 31; Luke 19. 10; Matt. 3. 17; 8. 29; 16. 16; 26. 63; 27. 54.)

(4) **Man.** A fundamental element in Jesus' teaching is his recognition of the inherent worth of man. This is made manifest not so much in an estimate of human nature in the abstract, or of men in a lump, as in his valuation of individual men. True, speaking in general terms, he declared the soul to be beyond all price, of so great value as not to be possible of measurement by material standards.

But the estimate thus expressed is the more strikingly set forth in Jesus' valuation of individual men and women. The social waste of his day was infinitely precious in his sight. He interpreted his mission in terms of saving the lost; he called Levi, the publican, to discipleship and justified the act by saying, "I came not to call the righteous, but sinners." (Mark 2. 13-17.)

Jesus saw clearly the sinfulness of men, but he never lost sight of the man beneath his sin. He believed in the recoverableness of men. He saw a spark of goodness even in the worst of men, and declared that there was forgiveness for the vilest. He refused to recognize the social standards of the time. He condemned no man because of outward condition or circumstances.

Jesus found the sum of human duty expressed in the Old Testament command to love God with the whole heart and one's neighbor as himself. Love he declared to be the fulfilling of the law. Love is the true righteousness. He taught that sonship to God is to be realized in the life of love; that "love is godlikeness, and therefore the principle of the perfect life." But the love of which he spoke is not passive; it is not a sentiment merely; it "is an energetic power which sets all the faculties of the soul in vigorous operation. If men truly love God, they will do his will." (Stevens.) His disciples are laborers, servants, stewards. (Cf. the following: Luke 9. 25; Matt. 10. 31; 12. 12; Luke 19. 1-10.)

(5) **Sin.** Jesus was tremendously concerned about the sin of men. He realized, as none other ever had, its soul-blighting, soul-destroying character, and he dealt with it unsparingly. He makes no allusion to the genesis of sin. He is not concerned with its origin, but with its effects in human life. He deals with it concretely. He points to specific things and declares them wrong. He does more—he gets behind the outward acts and finds their cause in an evil heart. From within, out of the heart of man, sins proceed. The sin consists not in the outward act, but in the state of the heart. The evil word, the wicked act, is simply an index of the inner state. It is by reason of this that they are made the basis of judgment. In the last analysis a man will be justified or condemned because of what he is in his inner life. For this reason outward acts which seem praiseworthy, may purchase condemnation, and deeds which seem wholly evil may not be severely judged. God looks beyond the act to the motive which inspired it. In his sight nothing is truly good which is not the expression of a good will, and nothing evil which does not spring from an evil purpose. Sin, therefore, in its essence, is a perversion of the will, a corruption of the affections.

Men are lost because of their own choice; they have chosen evil rather than good; they have strayed out of the right relation with God; they have intentionally missed the true goal of human endeavor. There is a glorious destiny for men, but sin turns them from the path. It is their own fault. What of those who, because of their sins, do not attain? Jesus' language is exceedingly strong. Sin is punished, both in this life and that which is to come. Gehenna is the word he used. It was the name of a place outside of the walls of Jerusalem where the refuse was thrown and burned. The language is figurative, but at the same time it is descriptive of suffering and misery of an intense form.

Jesus specifically condemned certain sins. Almost all may be divided into three principal classes: a. Sins of the flesh and the sensual mind, as fornication, adultery, lasciviousness; b. Sins growing out of attitude toward other men, as thefts, covetousness, unmercifulness, hatred, retaliation and resentment, refusal to forgive; c. Sins connected with attitude toward truth and toward God, as untruthfulness, utterance of evil or empty words, refusal to accept truth, hypocrisy, ingratitude, self-exaltation, blasphemy.

He was strenuous in exhorting men to turn away from sin. He commanded men to repent. Repentance as he used it involved the whole personality, intellect, emotion, and will; it is a change in the attitude of the heart, an abandonment of the evil purpose, and is manifested by turning the back on the evil and setting the face toward the good. (Cf. the following: Matt. 5. 21, 22, 27, 28; 7. 17-20; 12. 33-37; Mark 7. 20-23; 9. 43-48.)

(6) Deliverance. The invitation of Jesus to men was most often expressed in the words, "Follow me." It was an invitation to discipleship, to become learners. He taught the way to God in truth; men were to learn it of him. It was an invitation to accept his personal leadership, to be guided by him. He had the secret of eternal life—men were to share it with him by being led of him.

The conditions of deliverance from sin Jesus frequently declared to be repentance and faith; repentance would be rewarded by forgiveness, faith by the gift of life. When sin is renounced and forsaken, God forgives; that is, he reestablishes a filial relation, takes the repentant one into fellowship with himself. Faith, in the teaching of Jesus, like love, is not passive, but active. It shows itself in conduct. To have faith that God is what Jesus proclaimed him to be, and that he will do for man what Jesus declared he would, means to go forth into the ordinary avenues of life and live as Jesus

lived. He who thus makes the life and teachings of Jesus controlling in his life will experience new impulses and powers which will be to him the assurance of union with God. The new life which he is thus enabled to live is eternal life.

In the Gospels a saving significance is attached to the entire ministry of Jesus. A part of his mission was to preach good tidings and to teach men the things pertaining to the kingdom of God. Men were to be the beneficiaries of his personal example and influence. His teaching took its highest significance from what he was. Finally, a special meaning and value attached to his death. He laid stress by frequent repetition upon the declaration that sacrifice was a fundamental law of the Kingdom. Those who would be his disciples must be prepared to suffer for his sake. He himself was not exempt from this law. Loyalty to the truth which he proclaimed led toward the cross. It was the Father's will that he should suffer, and he would not save himself. Moreover, his death would avail much. His blood was shed for the advantage of many; it was to be the blood of the new covenant, shed for many unto the remission of sins. Further than to state thus that his death was to have saving power the teaching of Jesus does not go. His words do not state explicitly why or how his death should possess such potency. Answers to these questions have been given in various and divergent forms by theologians, and on the basis of these answers Christians have been divided into widely separated and often hostile camps. We cannot do better than to take the simple statements of Jesus at their face value and be content without seeking the answer to questions about his death which he left unanswered. (Cf. the following: Mark 1. 17; 2. 14; 1. 15; Matt. 11. 5, 28; 8. 31; Mark 8. 33-35; 10. 42-45; 14. 24; Matt. 26. 28.)¹

II. CONSTRUCTIVE TASK

1. Read the parables found in Matt. 13. 1-53. State as well as you can in a sentence or two the teaching of each.
2. Why did Jesus use parables? Study Mark 4. 10-12; Matt. 13. 10-16. Compare also Mark 4. 21, 22, 33, 34, and Matt. 13. 34, 35. Be prepared to give an answer to the question.
3. Bring together all you can find in the Gospels about little children; then write a statement of Jesus' teaching concerning childhood.

¹On the general content of this chapter compare Stevens, *The Teaching of Jesus*.

4. Cite as many passages from the Gospels as you can which show Jesus' estimate of the worth of man.
5. Read Mark 7. 1-23. Sum up in a few words the teaching of this passage concerning sin.

III. MEMORY ASSIGNMENT

Review the Memory Assignment of Chapter XVI.

IV. QUESTIONS ON THE LESSON

Give reasons why we should study the teaching of Jesus.
 Name and explain two methods of studying the teaching of Jesus.
 What are the most necessary presuppositions of understanding the teaching of Jesus?
 Tell what you can concerning the development of the Messianic hope.
 What did Jesus mean by the kingdom of God?
 Why did this teaching bring him into conflict with the Pharisees?
 What did Jesus teach us about God?
 What is the significance of the title Son of man? Of Son of God?
 Tell what you can of the content of Jesus's teaching concerning man.
 What did Jesus teach about sin?
 What did it mean to be a disciple of Jesus?
 State and explain the conditions of deliverance from sin as given by Jesus.
 What did Jesus teach concerning his death?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Teaching of Jesus.
H.D. p. 460¹⁷. D.C. p. lxxix.
2. The Kingdom of God.
H.D. p. 460^a. D.C. p. 621⁽⁸⁾, 637.
3. The Fatherhood of God.
H.D. p. 461⁽¹⁾. D.C. p. lxxix¹.
4. Man.
H.D. p. 574.
5. Sin.
H.D. p. 859iii^{1, 8}.
6. The Death of Christ.
H.D. p. 72¹. D.C. p. cxxviii¹⁷.

CHAPTER XIX

THE APOSTOLIC CHURCH

I. LESSON STATEMENT

1. THE FOUNDING OF THE CHURCH

Beyond appointing twelve men as apostles to be the recognized representatives and exponents of the gospel, Jesus took no steps toward effecting an organization. He attracted followers, who were baptized as a mark of discipleship, instructed and trained them, sent them forth on short tours of evangelization, and finally, just before his ascension, gave them their commission of world evangelism; but so far as we have record in the New Testament, he instituted no formal organization. It is probable that neither the apostles nor the larger body of disciples realized fully what was involved in their call. The condemnation of Jesus by collusion of the ecclesiastical and secular authorities came as a terrific shock, for which they were unprepared, and when the sentence had been carried out, they were a scattered band of disappointed, discouraged, and confused people.

The resurrection clarified their conception of Jesus and his kingdom, gave them an understanding of their mission, unified them as a group of Christian believers, and furnished them with their word of testimony to the world. Christianity as a distinct religion had its beginning when the disciples became convinced of the resurrection of Jesus. *The Christian church was born at the empty tomb of Jesus of Nazareth.* When we pass from the Gospels to the Acts we are immediately aware of a change. In the first chapters of Acts we are in the presence of an organization, the church, and it is new. We have not met with it in the Gospels.

We have no details of organization. There is no formal meeting such as we should expect. It seems probable that the consciousness that the apostolate and the brotherhood of believers constituted a distinct organization within Judaism came gradually to the participants during the forty days. At first it was a waiting church; along with the new consciousness of being there went a sense of unreadiness. The impetus for action came in the gift of the Spirit on the day of Pentecost.

The term, the Apostolic Age of the Church is commonly used to designate the period begun at this time and terminating at about

the time of the death of Peter and Paul, the only two apostles of whose work we have any considerable knowledge. It thus covered a period of approximately thirty-five years. On the day of Pentecost 120 believers were gathered together in Jerusalem. There were probably some faithful disciples not present there, how many we do not know. At the close of this first epoch in the life of the church companies of believers existed in thirty towns and cities named in the New Testament; besides, there were an indefinite number of churches the location of which is not known.

2. THE CHURCH IN JERUSALEM

(1) The Book of Acts as History. The Book of Acts has the unique distinction of being the one purely historical book of the New Testament. Its purpose is to chronicle the main facts in the development of the movement inaugurated by Jesus, which took form after his resurrection in the organization of the church. The book divides naturally into two parts. The first part, chapters one to twelve, inclusive, is an account of the growth of the Church in Jerusalem, and from Jerusalem as a center. The central figure is the apostle Peter. A running account is given of the triumphant progress of the gospel in the face of opposition and persecution.

The second part, chapters thirteen to twenty-eight, inclusive, is a description of the extension of the church throughout the empire through the labors of the apostle Paul. Antioch is the center, and while some others are mentioned incidentally, Paul is the chief figure.

It will be seen from this that the book is not a complete account of the labors of all the apostles. It has sometimes been suggested that an appropriate title would be, "Some Acts of Some Apostles." There are some remarkable omissions, for example, the later ministry of Peter and the death of Paul. We long to know more about the ministry of John, and Matthew, and others of the apostles. There is abundant evidence that the writer gives an accurate account of those matters which he treats. Expert testing of his statements, especially as regards geographical details, has testified to his exact knowledge.

(2) Beginning from Jerusalem. The company of believers first met together for prayer. At one such meeting Peter proposed the selection of one to take the place in the apostolate left vacant by the treachery of Judas. After prayer, Matthias was selected by lot. In the early morning of the day of Pentecost the Spirit came upon the assembled disciples. Peter was moved to preach to the multi-

tude; following his sermon three thousand received baptism and joined themselves to the church. This was the beginning of continuous growth. Peter and John were the chief leaders, with Peter usually the spokesman. Certain of their activities are recorded. Peter healed a lame man at the gate of the temple, preached to the people who were attracted by the incident, and on the following day defended his deed before the Jewish rulers. The enemies of the new faith were aroused by his deed, and opposition began to be manifested.

As in the case of the Gospels, the author of Acts makes no attempt to give a complete account. Brief summary statements cover considerable periods of time. Occasional events deemed to be of special significance, as for example, the death of Ananias and Sapphira, are described with some detail.

(3) Persecution and Its Effect. At first the Sadducees took the lead as persecutors. The preaching of the resurrection of Jesus offended them. They put forward their opposition under a cloak of pretended zeal for public order.

In a first instance the apostles, after a public hearing, were commanded to cease teaching in the name of Jesus, threatened, and dismissed. On a second occasion, only the plea of Gamaliel intervened to prevent severe punishment. This initial persecution seems to have had but one effect, that of deepening the apostles' sense of obligation to declare their message. (Cf. Acts 3. 1-26; 4. 1-31; 5. 17-42.)

Stephen was a notable figure in the events of the early days of the church. He realized the universality of the gospel message and preached accordingly. The Pharisees were immediately aroused to intense opposition. They joined forces with the Sadducees and stirred up such violent enmity that Stephen was killed and the disciples were scattered abroad throughout Judæa and Samaria. This new martyrdom was to have an effect wholly unexpected by those responsible. The zeal of the Christians was only intensified by the violence of the opposition, and everywhere they went they preached the gospel with great earnestness. Very soon groups of believers were in existence in many different places, not only in Judæa, but in Samaria, Phœnicia, even as far distant as Cyprus and Antioch.

Philip now comes into prominence in Luke's narrative. In Samaria he had immediate and far-reaching success (8. 4-25). A significant narrative is that of Philip's meeting with the Ethiopian as showing how Jewish proselytes received the gospel and carried it into foreign parts (8. 26-40).

(4) The Gospel Declared to the Gentiles. Peter's visit to Cæsarea precipitated two questions of immense importance to the future of the church, namely, the admissibility of Gentiles to the church, and the relation of the new faith to Judaism. Up to this time these questions had apparently not been suggested to the leaders.

Peter's association with Jesus had evidently caused him to minimize the Levitical distinctions of which loyal Jews made so much, for at Joppa he lodged with a Jew who was a tanner, and, therefore, according to the law, unclean. While there, a vision came to him which he interpreted to mean that God wished him to disregard these distinctions which he had previously held to be sacred. He was prepared by the vision for the visit of Cornelius, a devout Gentile, whom he received hospitably. His declaration, made in the house of Cornelius, "Unto me hath God showed that I should not call any man common or unclean," was, from the standpoint of Judaism, a revolutionary doctrine. His course received a signal manifestation of the Divine approval. "The Holy Spirit fell on all them that heard the Word," and the Gentiles spoke "with tongues" and magnified God. The Jewish companions of Peter were amazed at these occurrences. Some probably doubted within themselves, but the spiritual manifestations were so indisputable that none objected to Peter's course in baptizing those upon whom the Spirit had come.

The report of Peter's course provoked much controversy at Jerusalem. Probably at first many did not understand the reason for this disregard of Jewish law and custom. When he had fully related the circumstances, the objections were, for the time being, at least, silenced. Some liberal spirits rejoiced that "to the Gentiles also hath God granted repentance unto life" (II. 1-18). But with many Jewish ceremonial beliefs and prejudices were exceedingly deep-seated, and this question of the call of the Gentiles and the conditions under which they should be admitted to the church became the subject of prolonged and serious controversy.

3. THE CHURCH OF THE EMPIRE

The gospel found a ready response in Antioch, especially among the Gentiles. When the leaders at Jerusalem were informed of the large ingathering, Barnabas was sent forth to minister to the converts. Barnabas immediately went to Tarsus, where he enlisted the aid of Paul. For a year these two gave themselves to the instruction and nurture of the young Gentile church. "And the disciples

were called Christians first in Antioch" (11. 19-26). From this time on, our record is concerned almost exclusively with the labors of Paul. Antioch became the center from which the extension of the church was carried on throughout the empire.

4. THE DEVELOPMENT OF THE ORGANIZATION OF THE CHURCH

The Christian church arose, as we have seen, within Judaism. The disciples were at first loyal Jews, faithful to all its ordinances, but holding in addition that, the Messiah having come, obedience to the law must be supplemented by faith in Christ, repentance, and baptism. The first Christians continued their attendance upon the services and ritual of the temple, but in addition held their own meetings. The earliest meetings were held in a certain upper room in Jerusalem. Later, when their numbers had largely increased, they came together in small congregations at the homes of some of the members.

Gradually, as the persecutions increased, the distinctness of Christianity became apparent to the disciples, and their interest in the Jewish ordinances decreased and finally observance of them ceased. The destruction of the temple was a powerful blow to Judaism and was a means of turning many Jews to Christianity. Notwithstanding this, converts from among the Gentiles were still the most numerous, and as early as the close of the Apostolic Age the church was predominantly Gentile.

At first, the disciples held daily meetings for worship. As their numbers multiplied and the ordinary affairs of life demanded more attention, the meetings became less frequent. Very early, the first day of the week was held in special reverence as the day on which the Saviour had risen from the dead. Growing out of this, it came to be set apart for rest and worship as the Lord's day. (Cf. 1 Cor. 16. 2. Acts 20. 7. Rev. 1. 10.)

The gospel was spread by personal testimony, by preaching, and by teaching. Especial importance was attached to teaching. Jewish converts required careful instruction, and the need was even greater in the case of Gentiles who embraced the faith, as many of them knew nothing of the Scriptures and came over to Christianity from the practice of idolatry.

The form of organization of the church was a gradual development. Most prominent, and first in authority in the church, were the apostles, who had seen the Lord and had received their commission direct from him. In the beginning, everything was in their hands. Very early "the seven" were appointed and charged with

certain definite duties of administration (5. 3). Without any definite statement as to rank or specific duties, the records contain mention later of prophets, teachers, elders, or presbyters, bishops, and deacons (Acts 11. 27, 30; 13. 1; 15. 6; 20. 28; 21. 18; 1 Cor. 12. 28; Rom. 16. 1; Eph. 4. 11; Phil. 1. 1; 1 Tim. 3. 1).

The first persecutions, as we have noted, were suffered at the hands of the Jewish leaders. The Roman government was inclined to be tolerant of all religious faiths, and at first its attitude was one of indifference and noninterference. In some instances, the Roman authorities protected the leaders of the church and openly befriended them (see Acts 17. 9; 19. 33-41; 23. 17-24). As a result, the Christians were inclined to look upon the Roman state as their protector. Toward the close of the Apostolic Age, the rapid spread of Christianity brought it more prominently to the notice of the emperor. In the reign of the infamous Nero, the Roman persecutions of the Christians were begun. The later writings of the New Testament reflect a changed attitude of the Christians to the Roman power, due to the terrible persecutions. The emperor becomes the embodiment of all evil and is referred to as anti-Christ.

II. CONSTRUCTIVE TASK

1. What was a chief office of an apostle, as indicated by Peter's statement in Acts 1. 21, 22?

2. Read Peter's Sermon on the day of Pentecost (Acts 2. 14-36) and compare this with a modern sermon, noting likenesses and differences.

3. Read as much of the Book of Acts as you can find time for, and gather together the passages which show the emphasis placed upon teaching as a means of winning converts to the Christian faith. (Such, for example, as Acts 4. 2 and 5. 42.)

4. From your reading of Acts write out a brief statement of how the Gospel came to be declared to Gentiles.

5. Make a list of those who had the largest part in the spread of the Gospel in the Apostolic Age, according to the account given in the Acts.

III. MEMORY ASSIGNMENT

1. The twelve Apostles as named by Matthew: Simon and Andrew his brother; James the son of Zebedee and John his brother; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alpheus, and

Thaddæus; Simon the Cananæan, and Judas Iscariot (10. 2-4; cf. Mark 3. 16-19; Luke 6. 14-16; Acts 1. 13, 14).

2. The apostle selected to take the place of Judas Iscariot: Matthias.

3. Earliest centers of Christian influence: (1) Jerusalem; (2) Antioch.

IV. QUESTIONS ON THE LESSON

To what extent did Jesus organize the church?

What was the effect of the resurrection upon the disciples?

What was the effect of the coming of the Spirit? °

What are the limits of the apostolic age?

Give the principal facts concerning the Book of Acts.

Narrate the early history of the church in Jerusalem.

Describe the effect of persecution upon the Christian movement.

Tell something of the character and work of Stephen.

How was Peter convinced that the gospel was for Gentiles as well as Jews?

Tell of the beginning of the work in Antioch.

Tell what you can about the development of the organization of the church.

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Gift of the Spirit

D.C. p. 819f.

2. The Persecutions.

H.D. p. 701.

3. The Life and Work of Stephen.

H.D. p. 877.

4. The Gospel at Antioch.

D.C. p. 832. H.D. 36f.

5. The Organization of the Church.

H.D. p. 141.

CHAPTER XX

THE WORK OF PAUL FOR CHRISTIANITY**I. LESSON STATEMENT****1. GENERAL VIEW**

In the growth and development of the apostolic church the central figure is that of the apostle Paul. While Jesus Christ was the foundation on which the Christian church was built, the genius of Paul largely shaped and fashioned the superstructure. His evangelistic tours have been the example and inspiration of all missionary enterprise. His doctrinal interpretation of the teachings of Jesus has furnished the framework for most of the creeds of Christendom. The ethical and spiritual counsel contained in his Epistles is second only to the Gospels in its influence in shaping high and holy religious experience and character. He was the first of the apostles to catch the larger vision of Christ as the World Redeemer, and to him more than to any other may be ascribed the widespread triumphs of the Christian faith in the first century.

2. PREPARATION

(1) Early Environment and Education. The fundamental traits of three great nations played their part in the education and preparation of Paul. Born in Tarsus, the Græco-Roman capital of Cilicia in Asia Minor, he came early in contact with Greek culture, with its subtle philosophies, and learned to speak its plastic tongue, so easily molded to the expression of all shades of thought.

With Jewish parents of the sect of Pharisees, he doubtless, from early childhood, was given thorough instruction in the Hebrew Scriptures. While still quite young, he was sent to Jerusalem to study in the school of Gamaliel, one of the greatest and most broad-minded of the Jewish teachers. Thus instructed under the shadow of the temple, the boy was made acquainted with the religious traditions of his race and thoroughly versed in the rabbinical modes of interpretation of the Old Testament Scriptures. During these years he became filled with a fervid zeal for the religion of his fathers, with its lofty spiritual conceptions and pure moral code (Gal. 1. 14).

Brought up under the Roman government, himself a Roman citizen, he developed the genius for organization, the cosmopolitan-

ism, the broad outlook on human affairs, and the spirit of equity characteristic of the Roman.

(2) **Career as Persecutor.** Saul is believed to have returned to Tarsus as soon as he reached manhood's estate to learn his trade of weaving goat's hair into a coarse fabric used for mats and tents. It is not probable that he was in Jerusalem at any time during the public ministry of Jesus. Returning to the Holy City not long after the crucifixion, he came for the first time in contact with the new sect, and his feeling was naturally one of antagonism. He doubtless realized that the triumph of the Christian religion meant the overthrow of the traditions and rites that he had hitherto held dear. Possibly he was of the Jewish Council before whom Stephen was brought, and was one of those who were "cut to the heart" by the brave words of the first Christian martyr (Acts 7. 54). It is clear he took a prominent part in the stoning of Stephen (Acts 7. 58; 8. 1).

From that time on he threw his whole soul into the work of persecuting this new sect which was "turning the world upside down." The persecution of which he was the leading spirit scattered the followers of Christ far and wide, and made the name of Saul known with terror throughout Judæa.

(3) **Conversion.** From the testimony of the Epistles, we may believe that, for a long time, a spiritual struggle had gone on in the soul of Saul. Even while manifesting an intense zeal for his childhood's faith, he had felt the inadequacy of the law to satisfy his hunger and thirst for righteousness (Romans 3. 20). Thus, with the various elements of his nature warring within him, he started for Damascus, armed with letters to help him in stamping out the heresy there. On the way, the Light of the ages shone across his path and entirely changed his life course.

From the various allusions to the conversion of Paul in the Acts and in his own letters, the following facts are revealed: A flash like lightning dazzled all who were with him, although it was broad day; he was completely stunned and fell to the ground; a voice spoke to him; and, most important of all, *he saw Jesus*. The reality of Christ's appearance to Paul is testified to by more than one passage in the Epistles (Cor. 15. 8; 9. 1). But greater far than the objective vision which dawned upon his physical sight was the inner revelation of Christ which illumined the darkness of his soul. No wonder that the shock of such a revelation brought blindness to his eyes and weakness to his limbs, so that for three days he neither ate nor drank, but strove in prayer to overcome the past and prepare for

the new task which God had laid upon him (Acts 9. 9-11). With his conversion came Paul's conviction that God had called him to bear the good news of Christ's salvation to the Gentile world (Acts 26. 17-18).

(4) Further Spiritual Preparation. Little is known of the first ten years of Paul's life as a Christian. From the meager allusions in the Acts and the Epistles we glean that he testified for Christ in Damascus, where he tasted his first experience of being persecuted by the Jews. He then spent three years in retirement and prayer in Arabia, was in Jerusalem a short time, and spent the remainder of the first decade of his Christian life in evangelistic work in Syria and Cilicia (Gal. 1. 18-21). Undoubtedly this was a period of spiritual development, while his early missionary efforts gave him the practical experience fittingly preparing him for the great work of his later life.

3. CAREER AS AN APOSTLE

(1) The First Missionary Journey. From his labors in his own home field around Tarsus, Paul was brought by Barnabas to the new and thriving Gentile church at Antioch, where the two men labored for a year with abundant results. Then came the call to larger service. After consecration through prayer and fasting with the leaders of the church at Antioch, Barnabas and Paul set sail for Cyprus, the native home of Barnabas, in company with John Mark. During a tour of the island, the first noteworthy incident was at Paphos, where Paul confounded a Jewish sorcerer or mystic in his efforts to prevent the thoughtful attending of the ruler Sergius Paulus to the message of the apostle. From Paphos they went by boat to Perga in Asia Minor where John Mark left them (Acts 13. 13). From Perga they traveled to Antioch in Pisidia and from there to Iconium, in both of which places they preached with such effect that many of the Gentiles believed, but the opposition of the Jews was so aroused that they were compelled to flee. Lystra and Derbe were the next points touched. In the former place Paul performed one of the few miracles accredited to him. From Derbe they retraced their steps to Lystra, Iconium, and Pisidian Antioch, soundly establishing their work (Acts 14. 21-23), and then sailed back to Antioch after a journey of about fourteen hundred miles and an absence of two or three years.

(2) Council at Jerusalem. Not long after the return to Antioch an important conference was held at Jerusalem at which the question of requirements to be laid upon Gentile converts was broached. Paul's arguments that Gentiles should not be bound by Jewish rites

and ceremonies prevailed. This question of Jewish observances was one of the most important that affected the inner life of the early Christians, and Paul deserves great credit for his part in settling the vexing problem so early in the history of the church (Acts 15. 12, 23-29; Gal. 2. 1-3).

(3) **Second Missionary Journey.** Paul now proposed to Barnabas that they should again visit the churches that they had established. Dissension arising between them with regard to John Mark (Acts 15. 36-39), they separated. Barnabas and Mark sailed for Cyprus, while Paul, accompanied by Silas (Acts 15. 22), went first to Syria and Cilicia, the scenes of Paul's first missionary efforts, and then proceeded to Derbe and Lystra. At the latter place they were joined by Timothy, the son of a Jewish mother and Greek father, who became one of Paul's most loyal and faithful helpers. At Troas came the Macedonian call, and crossing over by way of Samothrace, they reached Philippi, where Paul established his first church in Europe. Its nucleus was a band of loyal and devoted women (Acts 16. 13-15). Here he was beaten and imprisoned, but finally released and sent away by the authorities (Acts 16. 19-40). His next stopping place was Thessalonica, the capital city of Macedonia, where another strong church was established, and he was again harassed by Jewish persecution. Coming to Beræa, he preached the gospel with glorious results, but on account of the Jewish opposition, Paul set sail for Athens, leaving Silas and Timothy to look after the Macedonian work. At Athens Paul preached his famous sermon on Mars Hill, but few converts seem to have been made. He then went to Corinth, at that time a very rich and important, but wicked, city. Here he found Aquila and Priscilla, Jews from Rome, with whom Paul lived during his stay of a year and a half in Corinth. Many Greeks were converted and the church of Corinth founded (Acts 18. 1-11).

During the early part of his stay at Corinth, he was joined by Timothy with good news from the church at Thessalonica, whereupon Paul wrote to this Macedonian church his first Epistles.

a. **FIRST AND SECOND LETTERS TO THE THESSALONIANS.** In these letters Paul expresses his joy in their faith, brotherly love, and patience in tribulation, answers their questionings as to the second coming of Christ, and exhorts them to purity of life and conduct, continued love, and industry. The style of both letters is simple and the manner is affectionate and comforting.

From Corinth Paul set sail for Asia Minor, touched at Ephesus, where he left Aquila and Priscilla, who had accompanied him that

far, passed through Cæsarea, and returned to Antioch. During this journey he had traveled about three thousand miles, had established some of his strongest churches, and had firmly planted the gospel in Europe.

b. **LETTER TO THE GALATIANS.** There is some controversy as to the people to whom this letter is addressed, the greater number of authorities favoring what is known as the South Galatia theory—namely, that the letter is written to the churches founded by Paul and Barnabas at Antioch in Pisidia, Lystra, and Derbe. The letter is an impassioned defense of his own apostleship (Gal. 1), and its prevailing themes are "Freedom from the Law" and "Justification by Faith in Christ" (Gal. 3. 11-14; 5. 1-6).

(4) **Third Missionary Journey.** The principal work of this journey was done at Ephesus, which Paul reached after passing through Cilicia and South Galatia. His success is well expressed in the words, "So mightily grew the word of God and prevailed," and is demonstrated also by the opposition aroused among the silversmiths, who saw their business injured by the spread of the gospel (Acts 19. 24-41). From Ephesus Paul wrote his first and second letters to the Corinthians.

a. **FIRST LETTER TO THE CORINTHIANS.** This Epistle is the most systematic in outline and contains the most beautiful, eloquent, and powerful passages that Paul ever wrote. He protests against factions in the church (1 Cor. 1, 2, and 3), exalts spiritual gifts, and, above all others, the spirit of love. This is the keynote of the entire Epistle (1 Cor. 12, 13). "To love abundantly is to live abundantly, and to love forever is to live forever."¹ In the resurrection, he declares, is to be found a sufficient motive for all striving (1 Cor. 15).

b. **SECOND LETTER TO THE CORINTHIANS.** This is perhaps the most emotional and personal of all Paul's letters, and the least systematic in form. The points of chief value to the student are found in the passages on giving (2 Cor. 8 and 9), and in the description of Paul's own labors, persecutions, and tribulations (2 Cor. 11 and 12).

From Ephesus Paul started on a tour through Macedonia and Greece to Corinth, where he remained about three months, whence he sent his letter by Phebe to Rome, the imperial city, toward which his missionary zeal had yearned with ardent longing.

c. **LETTER TO THE ROMANS.** This is one of the most doctrinal of Paul's letters, and from it more than one creed has drawn support for its tenets. Its main teachings are that salvation and holiness can be attained only by the surrender of the soul to the gospel of

¹Drummond, *The Greatest Thing in the World*.

Christ (Rom. 8. 1-4 to 10. 4), and that God's chosen people are those who are led by his Spirit (Rom. 8. 14-17). The practical advice for the guidance of everyday life and conduct in relation to others contained in Romans 12 to 15 is of the highest ethical value.

From Corinth Paul went to Jerusalem, eager to convey to the church there the large sum of money which he had been collecting for two years among the Gentile churches. Here in the sacred city of the Jews the flame of Jewish hatred that had pursued him all through his career reached its culmination. Paul was arrested and escaped the most shameful treatment only by his declaration of Roman citizenship. Then followed his imprisonment at Cæsarea, his hearings before Felix, Festus, and King Agrippa, and his departure for Rome for trial (Acts 21. 27 to 26. 32). After turbulent weather and shipwreck, during which Paul's courage and noble spirit were displayed, they reached Rome. Here Paul was greeted by Christian friends, and although a prisoner, was permitted to live in his own hired apartments and teach the people. From Rome he wrote his letters to the Philippians, Philemon, Colossians, and Ephesians.

d. LETTER TO THE PHILIPPIANS. Between the church at Philippi, the first fruits of Paul's work in Europe, and the apostle there was a tie of unusual affection and devotion. This letter is the spontaneous outpouring of Paul's heart. Its keynote is expressed in the word "joy" (Phil. 1. 4; 4. 4). It sets a high ideal of mental and spiritual attainment (Phil. 3. 13-15; 4. 8).

e. LETTER TO PHILEMON. This letter, delivered by the runaway slave whom Paul is returning to his master, shows the leavening influence of the Christian faith on social customs. Christianity does not reform society nor rectify its abuses by violent changes in governments and institutions, but it introduces into human relations a spirit of divine love, which makes of master and slave, no longer the oppressor and the oppressed, but "brothers beloved" (Philem. 16).

f. LETTER TO THE COLOSSIANS. This letter, though short, is one of the most intricate in argument of Paul's Epistles. Its leading thought is the exaltation of Christ as God (Col. 2. 9), and as the source of all our spiritual life (Col. 3. 4).

g. LETTER TO THE EPHESIANS. The purpose of this Epistle is "to emphasize the moral and spiritual fullness of the Christian life and the closeness of the union which binds Christians to the Christ and to each other."¹ It is believed by some to be intended as a general letter for circulation among a number of the churches in Asia

¹Hastings, Bible Dictionary, p. 715.

Minor. The whole plan of God through the ages (Eph. 2. 4-7), the relation of Christ to his church (Eph. 4. 4-16), and the lofty moral standard demanded of the Christian (Eph. 5. 15 to 6. 17), are set forth in a letter almost perfect in form, beautiful in style, and sublime in expression.

(5) Later Journeys of Paul. While no definite record is given in the New Testament of the last days of Paul, from references in the Epistles it would seem that he was released from imprisonment in Rome and made other journeys to Macedonia, Crete, Troas, and points in Asia Minor and Greece. It was during these later journeyings that his first letter to Timothy and the one to Titus were written. These, with the second letter to Timothy, are known as the "Pastoral Epistles."

a. **FIRST LETTER TO TIMOTHY.** This letter to Paul's beloved "son in the faith" (1 Tim. 1. 2) is descriptive of the office and duties of a bishop, minister, and teacher, and lays much stress on the orderly conduct of church matters and the teaching of sound doctrine.

b. **LETTER TO TITUS.** Titus was possibly one of Paul's converts on the first missionary journey, and accompanied him when he went up to the famous Council at Jerusalem (Gal. 2. 1-3). He was placed by Paul in charge of the church at Crete. This letter consists of practical advice for the development of Christian character in both the ministry and the laity.

Again Paul was arrested, imprisoned, and, probably while under sentence of death, he wrote his second letter to Timothy.

c. **SECOND LETTER TO TIMOTHY.** Worn out with toil and suffering, bereft of the presence of all his friends save Luke, the heart of the aged apostle turns to his "dearly beloved son." He beseeches Timothy's presence (2 Tim. 4. 9-11), counsels him to hold fast the faith, and gives his final triumphant testimony to what he has accomplished for God (2 Tim. 4. 7-8) and to the helpful and strengthening presence of the Lord with him (2 Tim. 4. 17, 18).

(6) The Finished Course. The work of Paul was ended by his execution under Nero about A. D. 67. We know from his last words to Timothy that he met death with courage, and with the joyous expectation of beholding again the "heavenly vision" that shone on his way to Damascus and lighted him into the perfect path that leads to life eternal.

4. THE LIFE WORK

The work of Paul as a missionary is too well set forth in the accounts of his journeys to necessitate an extended review. His work as a theologian finds its echo in the doctrinal writings of the

Christian centuries. Some less discussed phases of his life and work merit brief mention.

(1) **Paul as a Teacher.** Paul well understood the importance of the "point of contact." He had marvelous skill in adapting his message and his mode of presentation to the mental grasp and attainments of his hearer, whoever the latter might be, "Jew or Greek, bond or free." He studied to be "all things to all men," and without any compromise of faith or principle, he met each one on the plane of his knowledge and beliefs, seeking to lead him to higher and loftier spiritual conceptions. (See Acts 17. 22-28; 24. 10; 26. 2-3.)

(2) **Paul as Church Organizer.** Paul was no mere traveling evangelist, exhorting men to repentance and acceptance of Christ and leaving the guidance of their Christian life to others. He visited and revisited the places where he had labored (Acts 15. 41), and gave watchful attention to every detail of church management. His letters are full of his counsel on the position of the various leaders and workers in the church (1 Cor. 12. 27, 28), on the conduct and behavior of the membership, and on the moral and social problems which vexed the early church. Everywhere he strove to establish his work on a firm and permanent basis.

(3) **Paul as a Writer.** No passages in the New Testament so strongly reflect the personality of the writer as do the Epistles of Paul. Written with the needs of certain individuals in mind, with an immediate purpose uppermost in his thought, and with the pressure of other work crowding him for time, they lack the polished diction of the classic essayist of his period. There are few flowers of speech and brilliant metaphors in his writings, and yet they are eloquent, not with the charm of poetical phrasing and flowing periods, but with the magnetism of a fervid soul flaming with a divine fire which it longs to enkindle in the hearts of others. His letters are pregnant with lofty thought; they are full of love for those to whom they are addressed and of interest in all that affects them; they teem with practical advice for the everyday life, and they represent, from those first written to the later ones, the growth and development of his own spiritual experience. They give us a sense of nearness to the man which bridges the nineteen centuries of time, and makes him almost as potent a leader of Christian thought to-day as in his lifetime.

(4) **Paul as a Prophet.** If a true meaning of prophet is a man to whom is given a vision of divine things which is not accorded to his fellow men, and who devotes his life to inspiring others with the

spirit caught from that vision, then Paul is one of the greatest of prophets. He, more than any other of the apostles, understood the true significance of the mission and work of Jesus Christ. He, more than the rest, had the breadth of mind to grasp the idea of the common brotherhood of all men, and to catch a glimpse of the vision seen later by the writer of the Apocalypse, when the kingdoms of this world should "become the kingdom of our Lord and his Christ."

II. CONSTRUCTIVE TASK

1. From your reading of the Book of Acts name and briefly characterize the various companions of Paul.
2. Read the various accounts of his conversion which Paul gives, and indicate what seem to you the most significant points (cf. Acts 22. 3-21; 26. 4-23; Gal. I. 11-17).
3. Draw a map illustrating Paul's missionary journeys.
4. Make a special study of some one of the shorter letters of Paul, and write a statement on its principal teachings.

III. MEMORY ASSIGNMENT

1. The birthplace of Paul, the nationality of his parents, his occupation, name of his early teacher, and the events just preceding his conversion.
2. The names of the places visited by Paul on each of the first three missionary journeys. (See the Lesson Statement.)
3. Review the titles of Paul's letters in order.
4. Commit to memory I Corinthians 13.

IV. QUESTIONS ON THE LESSON

- Estimate the place of Paul in the life of the church.
 How did Paul's early life prepare him for his mission to the Gentiles?
 What part did Paul play in the martyrdom of Stephen?
 Narrate the circumstances of Paul's conversion.
 How were the years following his conversion spent?
 What did Paul accomplish in his first missionary journey? The second? The third?
 What was the significance of the council at Jerusalem?
 Give the principal characteristics of the following letters: Galatians, First Corinthians, Romans, Philippians, Ephesians, First Timothy.
 Where, at about what time, and under what emperor, did Paul meet his death?
 Discuss the work of Paul as a teacher, as a church organizer, as a writer.
 In what sense may Paul be said to have been a prophet?

V. REFERENCES FOR SUPPLEMENTARY READING

1. The Conversion of Paul.
D.C. p. lxxxviii. H.D. p. 687.
2. Paul as a Founder of Churches
D.C. p. lxxxix. H.D. p. 688ff.
3. Paul as a Writer.
D.C. p. x61.
4. The Council at Jerusalem.
D.C. p. lxxxix. H.D. 691IIIff.

CHAPTER XXI

THE RELIGIOUS TEACHING VALUES OF DIFFERENT PARTS OF THE BIBLE

I. LESSON STATEMENT

Our study of the Bible has made clear the statement of an earlier chapter that we have in the Bible library nearly all forms of literature and of speech (see p. 7). As we should expect, having been created out of life it reflects that almost infinite variety that we see among human beings as well as in nature. The Bible has, says Pascal Harrower, "the ceaseless change of human life, its exhaustless variety of experience, its deep undertones of mystery and sorrow, the tragedies and sins and toils of men, the play and interplay of souls, the sweep of empires, the rise and growth and fall of nations." It has an inner unity (see p. 8) which brings its widely separated books together, but it is not to be thought of as *one book* of sixty-six equal constituent parts. All the books of the Bible must not be put on an artificial plane of equality. It will not do to select either lessons or texts here and there from all its parts as though all were equally authoritative, recognizing no distinction in quality of moral teaching and religious value, for example, between the book of Ecclesiastes and some one of the Gospels. Though we may recognize that the Bible is one body, throbbing throughout with divine life, yet its members have different values and uses. We cannot say of any, "We have no use of thee," neither can we deny to each its own distinctive value and use.

1. OUR POINT OF VIEW IN TEACHING THE BIBLE

Our point of view in teaching children and young people in the Sunday school is not primarily that of going to the Bible for authoritative information. *We view the Bible not so much as a source of information as a source of unfailing inspiration and of moral and religious power.* We seek to avoid two errors, both of which result from maintaining extreme positions, and either of which is a pedagogical blunder likely to be fraught with gravest consequences. In the first place, we seek in the use of Bible lessons from the early part of the Old Testament to avoid teaching as literal fact that which in the later education of the child will be contradicted. This error, due very largely to a failure to distinguish dif-

ferences of literary form, has been very common in the past, and in many cases such teaching proved to be seed which brought forth a harvest either of superficial but troublesome doubts, or of persistent indifference. Our study of the different kinds of literature in the Bible, and of the way in which the Bible came into existence, ought to make this mistake impossible for us. Of course no one of us will allow himself consciously to be led, by any influence whatsoever, into teaching as literal fact that which he himself does not believe to be such. This is a species of dishonesty peculiarly wicked; moreover, the child is as exceedingly quick to detect and resent insincerity in a teacher as he is ready to implicitly follow the teacher whom he trusts. The second error is one to which those who study the Bible by modern methods are especially liable. It is that of assigning boys and girls the untimely and for them unprofitable task of dissecting books of the Bible in an effort to discover constituent parts, or evidences of name, place, or date of authorship. These are the dry bones of biblical anatomy, and while it is very necessary that they should be studied and known, the Sunday school is not the place for the study. With this preliminary statement in mind, let us consider briefly the religious teaching values of the different parts of the Bible which we have come to know in our study.

2. TEACHING VALUES OF THE OLD TESTAMENT

(1) Prophetic Literature.

a. PROPHECIC HISTORY. The narrative portions of the books of prophetic history appeal powerfully to the imagination of childhood. The story form in which they are cast greatly enhances their value as material for teaching children. The primitive conception of God, his nearness to men, his association with nature, is understandable by the child, appeals to his mind, and thus makes God real to him. The fact that the history concerns itself with persons rather than being a chronologically connected narrative makes it appeal the more strongly to the interests of children. The characters are intensely human, their motives are familiar, and, having made their acquaintance, we feel as if we had known them all our lives. They were not perfect men, judged by Christian standards, and it would be a fatal mistake to hold them up as models, as has sometimes been done in the past. They were men of faith, cast in heroic mold, lovers of God, zealous for the right as they understood it; and when their lives are seen in correct historical perspective they have many lessons for present day life and conduct.

There are parts of the history, especially in Joshua and Judges, chronicles of rude warfare and bloody slaughter, which convey comparatively little religious teaching. Profit in the study of the history of Israel is to be gained by considering it in its broad outlines rather than in detail. Thus studied, it reveals, as the history of no other ancient nation, the hand of God in the affairs of men. It is peculiarly fitted to impart a consciousness of God, which will be of the highest service to the individual throughout life.

b. PROPHECY. The prophets addressed themselves primarily to the nation. The burden of their message was that Jehovah required as his instrument a righteous nation, and that famine, defeat in war, captivity, and all national disasters were the penalties of national apostasy. The new social conscience of our own times is a reflection of the spirit of the Hebrew prophets. In their writings are to be found the divine imperative for social righteousness and social justice. Nowhere outside of the Bible can we find material such as this for awakening a sense of national and social responsibility, for furnishing moral and religious dynamic for reforms, and for enforcing the certainty of divine approval of obedience and of punishment for unrighteousness. Prophecy is not teaching material for young children. It is to be reserved for adolescence. Then, when the social instincts are ripening to maturity these writings will come as an inspired message from on high to fire the soul of youth. These proclamations from of old of the universal principles of justice, mercy, and truth will live again to make prophets of action of the young men and women of the twentieth century. To think of prophecy in this way, and thus to teach it, is to give it an opportunity to show its eternal spiritual vitality and power, an opportunity denied to it if it is considered simply as wonderful ancient foretelling of things to come.

The prophets, of all the writers of the Old Testament, had the most sublime and the truest conception of God. They gave to the world for the first time a conception of the Supreme Being as God over all, perfect in power as in justice, in truth as in holiness, almighty Ruler of the nations, exacting righteousness of all, full of pity and compassion for men.

(2) Priestly Literature.

a. PRIESTLY HISTORY. As history Chronicles are principally a duplication of Kings. Ezra and Nehemiah are pervaded by a strong religious tone. Esther contains a striking story, beautifully told. Its teaching value is somewhat impaired by the moral deficiencies of some of its characters.

b. **BOOKS OF THE LAW.** The great service of the biblical books of law is that they put the force of divine command back of the fundamental moral laws which underlie all civilization. The moral prohibitions of the Old Testament are not merely the laws of Moses or any Hebrew lawmaker; they are the inexorable, unalterable *laws of Jehovah*. The insistence upon this, that in them Jehovah speaks, gives them value for every age. At the stage in Israel's development when they were given injunctions of compelling force were required. So in the education of the child there is a period of moral immaturity when "Thou shalt" and "Thou shalt not" are necessary. Explanation of reasons will come later; now unquestioning obedience is necessary. Also in the lives of most men and women there are likely to be hours of weakness, times of special stress of temptation, when the directness, the peremptoriness, the divine authority of the commandments, act as a saving power.

For the most part the significance of the detailed ceremonial law passed with the passing of the era of the priest. It embodies the rites and ceremonies of Judaism and Judaism was superseded by Christianity.

(3) **Wisdom Literature.** The counsel of the Wise was addressed to persons of mature experience. It is not therefore a literature for children. Its aim was to teach the individual how to live; primarily it is practical ethics, pervaded by a deeply religious spirit. Like the law, it is definite and direct. These characteristics make it valuable teaching material for men and women, especially for those who will do little thinking or studying on their own account. To many the aphorisms and exhortations of the Sage will come "as goads and as nails well fastened" (Eccl. 12. 11). The literature of wisdom deals, secondly, with certain outstanding life problems as suffering, love, and doubt. It is in this that its universal character is most clearly seen. In none of the wisdom books is the level of inspiration equal to that of the New Testament. For this reason they must be studied with discrimination, and in teaching them comparison must constantly be made with the teachings of the New Testament.

(4) **Devotional Literature.** It is particularly true of the poetry of the Old Testament that its teaching value is not to be measured by the extent to which it furnishes instruction. Its office is, rather, to kindle high emotions and impart spiritual inspiration. Matthew Arnold edited the latter part of Isaiah as a school reader, concerning which Fitch says, "He did not, of course, expect that English

children would understand all its meaning—but he knew how much the imagination of a child may be kindled by large thoughts and lofty language, and he thought it a sin to overlook the educative value of the Hebrew poetry, merely because it might be difficult for a modern teacher to interpret the whole of its meaning.”¹ In teaching the Psalms to children discrimination is again needed. The imprecatory psalms, and occasional verses of some other psalms, might better be entirely omitted. Selected passages, especially such as are the outpouring of a confident faith, the expression of ardent spiritual affection for God, and of exultant joy in his love and care, also of reliance upon him for leading and guidance, and the tracing of the hand of God in nature and in the history of nations, should be given a permanent place in memory. Their value in developing religious sentiments, in bringing God near in the crises of life, and in imparting comfort, solace, and strength will be immeasurable. Because they have this power men and women will continue to resort to them, seeking their aid, throughout life.

3. TEACHING VALUES OF THE NEW TESTAMENT

(1) **The Gospels.** As has already been emphasized (Chapter XVII), the preëminent service of the Gospels is that they reveal Jesus Christ to us. The supreme task of all religious teaching is to bring him near as a living Person; to acquaint our pupils with his character and his teaching; to show him as friend, helper, and Saviour; to beget in their hearts love, loyalty, faith, and obedience toward him. In accomplishing this most important task our dependence is upon the Gospels. It is by their help, and only by their help, that we can make Jesus Christ a living and speaking being who shall fill the imaginations of our pupils, compel their admiration and their adoration, summon them to repentance for their sins and to the realization of their highest ideals and aspirations in him. We shall come again and again to the Gospels for lesson material, that they may bear their message to every period of life, for, unlike some other parts of the Bible, there are lessons in the Gospels for every age. The stories of the infancy of Jesus, the record of his deeds of kindness and of heroism, his character and his teaching, all contained in the Gospels, give to them a conspicuously central place in religious teaching.

(2) **The Book of Acts.** The historical importance of the book of Acts is very great. In its account of the life and labors of

¹ Educational Aims and Methods, page 19 (?)

Paul it contains important biographical material which is capable of being presented in a fascinating way to boys and girls. Its record of the triumphal progress of Christianity gives assurance of the power of men, when under the dominance of the Spirit, to overcome all obstacles and to triumph against all foes. The study of the rise and growth of the Christian Church is important for adults. An intimate understanding of these historical beginnings—of the conflicts in which it was necessary for Christianity to engage in order to get a foothold, of how those conflicts with Judaism and with the Roman power left their impress upon the early doctrinal formulations, of how the organization of the church gradually developed—is absolutely necessary to intelligent Christian belief and to intelligent and consistent church membership.

(3) The Epistles of Paul. The letters of Paul were written to adult Christians. Three principal elements stand out prominently in them—doctrinal teachings, exhortations pertaining to conduct, and personal messages. Each epistle was addressed to a particular situation, but after these centuries will still repay intense study by every Christian. Galatians and Romans, especially, are valuable as a systematic statement of the Christian faith. The study of Ephesians and Philippians and meditation upon them will wonderfully enlarge and enrich the religious life. Each letter has some distinctive contribution to make to Christian life and thought.

One of the outstanding characteristics of Paul's writings is his uncompromising attitude toward common sins. He sets forth in striking terms their hideous, blighting, soul-destroying qualities. His declarations and exhortations act as a moral tonic to men and women brought daily face to face with temptation.

(4) The General Epistles. The same three elements, named above, are seen in the general epistles, with the hortatory element somewhat more predominant. The epistle of James and Hebrews are exceptions. James may well be studied in connection with the teaching of Jesus. It is a very valuable book. Hebrews is a stimulus to faltering faith. It sets forth in a remarkable way the superiority of the revelation of God through Jesus Christ.

(5) The Apocalypse. The book of Revelation was written with direct reference to circumstances existing at the time. Its obscure and elaborate symbols were necessitated by the historical situation. Little of value can be accomplished by an attempt to interpret them. In no case should children be puzzled through their being presented to them. To mature people, in trouble or distress, overburdened or careworn, the book will be a message of assurance and comfort.

II. MEMORY ASSIGNMENT

As there is no Constructive Task, and as no References for Supplementary Reading are assigned for this lesson, time may be afforded for a general review of all the memory assignments of Part I.

III. QUESTIONS ON THE LESSON

- What can you say of the variety to be found in the Bible?
- Why must we make a distinction between its parts?
- State two errors to be avoided in teaching the Bible.
- Name the characteristics of prophetic history which make it appeal strongly to little children.
- What is to be said of the men of whom this history treats?
- What are the chief modern values of prophecy?
- Describe the service of the books of the law.
- How is the wisdom literature to be utilized?
- Tell of the service to be rendered by the Psalms.
- Why are the Gospels preëminently valuable as religious teaching material?
- State the importance of the book of Acts.
- Name some of the principal values of the epistles of Paul. Of the general epistles.
- What is to be said of the Apocalypse?

SECTION II—THE PUPIL

CHAPTER XXII

A CHAPTER OF DEFINITIONS

I. LESSON STATEMENT

1. THE STUDY OF MIND

It is doubtless already plain to the student that in this course we have to do largely with mind, using this term as synonymous with soul or spirit. In any study of mind it is necessary to use a few more or less technical terms. It is desirable that these terms be defined as simply and clearly as possible.

The study of mind is a science in itself, one of the most fascinating, involved, and elaborate of the sciences—psychology. This chapter will therefore be *a chapter of definitions in elementary psychology*. Fortunately, the general processes of the mind can be simply and briefly stated. As Professor James said, for most teachers a general view of psychology is enough, if it be a clear view and a true one, "and such a general view, one may say, might almost be written on the palm of one's hand."¹

(1) **What the Mind Is.** We may define mind in terms of its activity, or by the ways it expresses itself, but we do not know what mind itself is. We know it is not the body, nor any part of the body. The body is its means of communication with the material world and with other minds. We can go one step further and say that the mind is in intimate and dependent relation with the nervous system, more particularly with the brain. But if it be asked *how* the brain conditions the acts of the mind "we have," to quote Professor James again, "not the remotest inkling of an answer to give." It follows that we can study the mind only by studying what the mind does.²

(2) **Consciousness.** The general characteristic of mind is consciousness. By this we mean human mental life—what the mind realizes of itself and of its actions and states.

¹Talks to Teachers, p. 12.

²Cf. Horne, Psychological Principles of Education, p. 333: "The spirit (whose education we undertake) is not a mysterious and inaccessible entity within us, nor a part even of accessible being, nor, least of all, a foreign element introduced into man by religion; it is simply and clearly the whole consciousness in its relation to Deity. . . . By the spirit we mean, then, mind in its relation to Deity."

An important fact concerning consciousness is that it is always complex. It is difficult to study any single act of mind, for the mind invariably does several things at once. So common a thing as recalling a previous experience, experiencing a feeling of pleasure, or deciding to perform the most ordinary act involves a complicated mental state. Not even a sensation, the simplest, most primitive element of the mental life, comes into the field of consciousness unaccompanied. Pure sensations can only be realized in the earliest days of infancy.

2. THE MIND IN ACTION

There is no universal agreement as to classification of the modes or forms of the mind's action. *The most familiar and most generally accepted classification is that which divides the mental life into knowing, feeling, and willing.* While we use below the corresponding nouns, intellect, feeling, and will—for example, speaking of intellect as the instrument of knowing—it must not be understood that the mind may be divided into departments, or faculties.

(1) **Intellect.** We speak of the mind as intellect when we have under consideration its power to think and to know. To acquire, retain, arrange, and elaborate knowledge is a function of the mind, and the intellect is the means by which we do this. The intellect is thus a primary instrument of consciousness. As the Christian religion is truth of the highest form the fundamental importance of knowledge in the process of religious education is obvious.

a. **SENSATIONS.** The primary basis of knowledge is sensation, the material given to the mind by the senses. All psychologists agree that sensation is the most rudimentary form of conscious experience, the simplest form of consciousness. Sensations are of two kinds: *general or organic sensations*, connected with the organism as a whole, not easily localized, and *special sensations*, connected with special sense organs, as the eye, the ear, the nostrils. Of organic sensations the most important are hunger, thirst, stifling, fatigue, exhilaration. The organic sensations are subjective; they are *feelings*; and they give us no knowledge of the objective world. The special sensations are sight, hearing, touch, smell, and taste. Through these we get the bulk of our knowledge of the objective world. Every special sensation has a subjective reference, an accompanying feeling. Thus I taste a pickle; the sensation is of sweetness or of sourness, but it is also agreeable or unpleasant.

b. **PERCEPTION.** This is the process by which the mind constructs a mental picture of the sensations which come to it. It is

defined by Sully as "The process of localizing sensations and referring them to definite objects." It is that which the mind does in interpreting the sense impressions which it receives. The result of the mind's act of perception is called a *percept*.

c. MEMORY. This is the power of the mind to retain and to recall a previous experience. Beethoven composed several great works after he was completely deaf. The combination of notes and tones which we admire in hearing them were present with him in memory. Says Brumbaugh, thinking of memory, "God has so planned that what we plant in a human soul may bloom perennially."

d. IMAGINATION. Imagination is the mind's power to add to, subtract from, multiply, or divide what is brought to it by sensations. Hartley was taken forcibly into a neighbor's barn by three older boys and the door closed upon him for five minutes. Escaping, he ran terror-stricken to his mother and declared that he had been chased a mile by a crowd of boys who imprisoned him in a barn for three hours. The child's imagination enlarges his world and is a constant source of increased satisfaction to him. He learns only gradually the distinction between fancy and fact. The more strong and vivid the imagination, the more difficult is accuracy of statement and strict adherence to fact. Imagination is invaluable as it is at the basis of art, discovery, invention, and almost all great achievement.

e. CONCEPTION. *Thinking has three aspects known as conception, judgment, and reasoning.* The ability the mind has to combine percepts, or individual notions, into a group or class idea is the power of conception. You enter the dining-room and seat yourself at your host's table. You perceive before you grapes, pears, oranges, and bananas, tastefully arranged. You exclaim, "What a tempting basket of *fruit!*" The combination of the individual *percepts* forms the *concept*. In practical experience a concept is "an image which has become less and less definite so that it stands not for one perception but for many similar ones." Conception thus involves isolation, or analysis, and putting together, or synthesis.

f. JUDGMENT. Judgment takes the concept and says something about it; it is a mental act in which we discover and mentally assert the likeness or difference between two concepts or between a concept and a percept. Or we may say it is the conclusion reached by the comparison of concepts. An example of a judgment consisting of the assertion of agreement between two concepts is, The horse is black. Judgment is a fundamental process in all thinking, and the ability to form correct judgments is important.

g. REASONING. "Reasoning is an act of the mind in which we affirm the agreement of two concepts on the ground of the likeness of each of them to a third concept." Expressed in language, reasoning involves three steps, illustrated as follows: (1) All boys are disorderly; (2) This class is a boys' class; (3) (Therefore) this is a disorderly class. The first is the major premise, the second the minor premise, the third the conclusion. For reasoning to be sound both major and minor premise must be correct. The above example is false reasoning because the major premise is untrue. The process of reasoning is so familiar to the mind that in everyday practice the terms are seldom fully expressed.

(2) **Feeling.** A second basal element in mental life is feeling. There is no generally accepted classification of the feelings. Perhaps none better has been suggested than that into sensuous feelings, and ideal feelings or emotions.

a. SENSUOUS FEELINGS. These are the feelings which are most closely associated with the senses—the feeling of the agreeable, the pleasing, or of the disagreeable and repellent in connection with sensations of taste, smell, sight, sound, touch, and so forth.

b. EMOTIONS. The emotions are complex feelings. They are induced by sensation combined with ideas, images, memories, and tendencies to expression. They are sometimes classified as coarser, or bodily emotions, and finer emotions in which the physiological connection is remote. Another, and somewhat more detailed classification, is as follows:

(a) *Egoistic Emotions.* Those that center in self as the object; such as hope, fear, anger, grief, envy, jealousy, pride, love of praise, love of possession, love of self. Some of these—for example, the love of possession—are instinctive in the little child.

(b) *Altruistic Emotions.* Those that center about others than self; as sympathy, pity, love, hate, friendship, respect. The altruistic emotions have their beginnings in childhood, but attain full growth only in adolescence.

(c) *Ideal Emotions or Sentiments.* Those that center about ideals; as love of truth, of beauty, of God, of moral excellence; reverence, æsthetic pleasure. These become full grown in late adolescence and mature life.

In the literature of religious education the terms "feelings" and "emotions" are frequently used synonymously. They are fundamental in conscious life; without them there could be neither knowledge nor will. Action often depends more upon feeling than upon knowledge. Says Angell: "Though the white light of reason burn

never so purely, it produces of itself no generative heat adequate to set in motion the springs of our conduct. For this is required the high temperature of desire, of aversion, of general emotional excitement." The nurture of the feelings is of the utmost importance.

(3) **Will.** A third fundamental element in mental life is will, by which we mean the mind's power to choose; to command, direct, and control action. It is the executive function of the mind. We may have both knowledge and desire without action; *the realization of desire in action is the work of the will.* The will cannot be sharply separated, or set off by itself, as a distinct part of the mind; it is inextricably bound up with instinctive impulses and tendencies and with habit. Nevertheless, it has been rightly termed the kingly faculty of the mind, that which more than any other power constitutes man a man and allies him with God. The will is of central importance; a chief part of our work consists in training it aright.

(4) **The Unitary Mind.** The mind is one. "The whole mind thinks in thought, feels in feeling, and wills in action." Much misunderstanding has been wrought in the past through speaking of the mind as divided into separate parts, each working independently. We should clearly understand that we are dealing with an indivisible whole, a unitary mind. Whatever is done it is the I that does it. There is just one I, and it cannot be divided.

3. THE BASIS OF RELIGION

The religious life is not to be identified exclusively with feeling, nor with thinking, willing, or doing taken alone. It is more than any of these. *The basis of religion is not, therefore, to be sought in any isolated part of the child's nature.* We cannot find a separately marked off religious section of human nature. Religion has to do with the child's complete nature as a thinking, feeling, willing, acting being. The whole child, not some fractional part of him, is to be nurtured. If his religious life is to be normal and well balanced, we must give attention to the nurture of feeling, the instruction of mind, and the training of will. Our aim should be "to develop in the pupil a normal, well-rounded religious life in which the intellectual element shall temper the emotional and rightly guide the will, in which knowledge shall be quickened by lofty emotions, and in which feeling and intellect shall in turn be subject to a disciplined will; where beauty, truth, and holiness, the broken rays of that light which lighteth every man, shall blend, revealing Him whom to know and love and serve is life eternal."¹

¹Meyer, *The Graded Sunday School in Principle and Practice*, p. 24.

II. MEMORY ASSIGNMENT

"Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely."

—Henry van Dyke.

1. Memorize some one definition of the following terms: Intellect, sensation, perception, memory, conception, imagination, judgment, reasoning, feeling, will, instincts.

2. The sensations: Some organic sensations, hunger, thirst, stifling, fatigue, exhilaration; special sensations, sight, hearing, touch, smell, taste.

3. The sensuous feelings are those most closely associated with the senses.

4. The emotions are complex feelings.

5. The egoistic emotions: Hope, fear, anger, grief, envy, jealousy, pride, love of praise, of possession, of self.

6. The altruistic emotions: Sympathy, pity, love, hate, friendship, respect.

7. The ideal emotions: Love of truth, of beauty, of God, of moral excellence; reverence; æsthetic pleasure.

III. QUESTIONS ON THE LESSON

With what does the science of psychology have to do?

In what sense only is it possible to define mind?

What does the term "mind" as used in this chapter comprehend?

What do we mean by consciousness? What of its complex nature?

What are the three principal modes of the mind's action?

Give your own definition of intellect.

What can you say of the sensations?

Give your own definition of perception; of memory; of a concept; of imagination; of judgment; of reasoning; of feeling.

What are the sensuous feelings? The emotions?

Describe the difference between the egoistic and the altruistic emotions.

What are the sentiments?

Why are the feelings important in religious education?

What do you understand the will to be? Estimate its importance.

Why may the mind not be divided into faculties?

What can you say of the basis of religion in human nature?

IV. REFERENCES FOR SUPPLEMENTARY READING

I. In the *Worker and His Work Series*

1. A Glance at the Mind.

I.W.H.W. Chap. III.

2. The Development of Germinal Traits.

I.W.H.W. pp. 24-27.

II. In the *Library*

1. The Stream of Consciousness.

James, *Talks to Teachers*, Chap. II.

2. What Our Minds Have in Common.

Baldwin, *The Story of the Mind*, Chap. II.

CHAPTER XXIII

GROWTH

I. LESSON STATEMENT

1. KNOWLEDGE OF THE PUPIL

(1) **Its Importance.** The Sunday school has to do with free beings who are in the process of becoming, and who have *individual characteristics*. Our interest is not in forcing these boys and girls to do certain things, but *in aiding them to become fully developed persons*, who will do the right of their own choice, conscious of why they are so doing, and loving so to do because it is the will of the Father who made them free. That we may be qualified to render this aid it is of first importance that we understand the being with whom we deal. We are not likely to be able to give any large amount of assistance, or to give it when it is most needed, if we work in the darkness of ignorance. Because of what has been done by others in the field of child study (see p. xxvii), it is easily possible for every teacher to have a fair degree of understanding of his pupils.

(2) **The Method of the Science.** Child study, in common with all modern science, studies its subject in the light of its history *as a growing thing*. It seeks to understand the fully developed and complex object through a study of its simple beginnings and its development to higher forms. It goes back as near as possible to absolute origins and seeks to trace development. Thus the concept of development is a ruling idea in the scientific study of the child.

2. GROWTH A FUNDAMENTAL CONCEPT

(1) **The Fact of Growth.** The child grows. This is first of all a fact to be recognized. If the child is normal, from the moment of conception till full adult life has been attained growth is continual. *Growth is accompanied by development*. The two are not the same. Speaking in terms of the physical, growth is simply increase in size, while development involves an interior change, a change in the very nature of the tissues. Growth is the natural result of taking food; development results from food plus exercise. Growth is quantitative; development is qualitative. Children are not merely smaller than men and women; they are different crea-

tures.¹ They not only have less strength; they have far less ability to use what strength is theirs. They are undeveloped. The infant possesses in germ all that goes to make up a complete man. It remains for education, used in the broad sense of including environment and nurture, to decide what is to develop and what is to atrophy.

(2) The Significance of Growth. The child grows. The significance of this fact, in all its bearings, is so great that it can scarcely be realized. It may help us to a realization if we consider some of its descriptive characteristics:

a. **GROWTH IS A VITAL PROCESS.** Growth is a certain manifestation of that mysterious something which we call life. Haslett well says, "A careful study of growth will teach us more about life than any other subject of research." Children grow because they are alive. It is sometimes carelessly remarked that the walls of a house undergoing construction are growing in size. This is a misuse of the word. No mechanical process may properly be spoken of as growth. Growth takes place only where there is life. The child has a living personality. We cannot help him by putting on layer after layer of facts as a bricklayer builds a wall. Molding the clay, hewing the block, building the temple, are dull and inadequate figures when applied to the teacher's work.

b. **GROWTH PROCEEDS ACCORDING TO LAW.** Growth is not an arbitrary process. Life has its fixed laws of growth and development. These laws may be known. The purpose of religious psychology is to give us an understanding of the laws of development in order that we may work in accord with them. The child may be injured through neglect; he may also be injured by making unreasonable demands upon him. The chapters of this text which immediately follow aim to give a description of how personality grows in order that we may help and not hinder its growth.

c. **GROWTH IS AN UNFOLDING FROM WITHIN.** It proceeds from within outward. It results from outer stimulation of inner possibilities. The primary hope of development lies not in anything without the organism, but in hidden potencies. We aid development most by providing the conditions which are favorable to growth, and by supplying the kind of nourishment which can be appropriated within.

d. **GROWTH MAKES EDUCATION POSSIBLE.** Without life there can be no education. Educational effort would be entirely wasted if it

¹"The child is no more a pocket edition of a man than a tadpole is a miniature frog." Tyler.

were not for the tendency of living things to grow. Since growth is far more rapid in the early years of life, education is then most potent. In the beginnings of growth there is always a high degree of flexibility and plasticity. Adjustment is easy. Direction may readily be imparted. These conditions also greatly increase the possible potency of early education.

e. GROWTH GUARANTEES VALUE TO EDUCATION. Growth is the natural and normal thing when there is life. Education assists development, but *the tendency to grow guarantees that education will not be without result*. The teacher labors with certain hope because nature underwrites his every effort.

The concept of growth applied to man as a religious being is the most significant and fruitful mental possession possible for religious work. It is not new. Jesus made use of it when he said, "First the blade, then the ear, then the full corn in the ear." Its significance is more deeply appreciated because of the scientific study of the child.

(3) Growth As a Process.

a. THE COURSE OF GROWTH. Thinking of the entire course traversed by the living being from its origin to maturity, *growth may be said to be continuous*. It proceeds with varying rates of movement. It is most rapid during the first years and in general may be said to decrease as the years pass. It is not uniform in different parts of the body at any one time. Thinking of growth within certain periods of the individual's existence—as, for example, adolescence—it *is subject to interruptions and is marked by crises*. So with growth as applied to the acquirement of the bodily arts. The child gradually acquires ability to walk and talk, but the increase is not likely to be constant in either case. He may learn to stand alone, and even take a few steps by holding on to objects, then make no further progress for weeks. Afterward effort may be newly directed toward walking alone and rapid progress made. Meanwhile during the interval he may have learned to speak a number of words distinctly, or to combine several words in a sentence.

b. THE CRISES OF GROWTH. As growth proceeds, new, previously latent possibilities of the individual, from time to time reveal themselves. These beginnings are always times of crisis. Neglect, or lack of proper care and nourishment at the start, dwarfs the new power, and cannot possibly be atoned for later. "A starved childhood," says Mrs. Lamoreaux, "is always the prophecy of a stunted manhood, while life nourished in its beginning foretells vigorous

maturity." This is equally true applied to the body, the intellect, the feelings, the will, or to the religious interests.

3. FACTORS WHICH CONDITION GROWTH AND DEVELOPMENT

There are three principal factors which condition growth and development:

(1) **Heredity.** It may be said that heredity represents the net total of the influences of the past upon the individual. That it is a mighty force cannot be disputed. It restricts the power of all the other factors which condition growth. Like habit, it has both its good and evil side. The child who suffers the disability of evil parentage has also an inheritance from a more remote past which mayhap brings to him in germ many of the stronger virtues of mankind.

(2) **Environment.** By environment is meant one's surroundings, all the influences in the world about with which the individual is brought into contact. We speak of physical environment, meaning all conditions of place, such as the house in which one lives, the neighborhood, whether crowded city or desert waste, even the climate. Moral environment in turn includes all influences affecting moral life. Likewise we distinguish social environment and religious environment.

The importance of a right physical environment as affecting the growth of the body is now commonly realized. But everything which the child sees and hears and feels affects his moral and spiritual growth also. The environment of persons, especially, is important as profoundly affecting moral and religious growth. Personality is nourished in unconscious ways by association with other strong, rich personalities. If the personal associations of the growing life are not what they ought to be, much of the effect of other influences is certain to be lost.

(3) **Food.** Every living thing requires food, and can grow only as food is supplied and assimilated. A primary means of assisting the process of growth, therefore, is by supplying food. Not alone the child's body, but his whole nature, is hungry and cries out for food. Our question becomes this: What can his nature assimilate? What kind of food will most effectively assist development?

(4) **Self-Activity.** The living organism is endowed with the power of self-activity, of reacting to stimuli, of exercise. Without this, finally, growth would be impossible. Growth can take place only as the inner principle appropriates, makes use of, that which is brought to it. The *possession of life signifies* that the organism is

sensitive, receptive, responsive. It reaches out, appropriates, assimilates, and thus grows. This power of self-activity is the fundamental, basic essential of growth. Without it all other factors would avail nothing. Growth and development may be said to have their primary basis, therefore, in *the creative self-activity of the subject*. Its superiority to the other factors is seen in that through self-activity the living being can change his environment, and likewise provide himself with food.

4. CONTROL OF THE FACTORS OF DEVELOPMENT

The child, as we have seen, is the subject of a multitude of influences which play upon him from within and without. Some may be controlled, shaped, increased or decreased in amount or intensity. Some which have their seat within his nature, their root in the dim past, are beyond the reach of external control. *Intelligent, purposed effort in control of the factors of development, and in stimulation of self-activity, is greatly needed. This is nurture.* It may be participated in by home, school, and Sunday school. The latent possibilities of life are unmeasured. Every life may be richer and fuller than it is. What a person is at any stage of his existence depends upon what he was at the beginning, what his environment has brought to him, what food has been supplied, and what he has assimilated and made a part of himself by his reactions.

5. PERIODS OF HUMAN LIFE

Physiology and psychology have made it clear that the developing individual in the course of his life passes through a number of distinct periods.

(1) Names and Limits of the Periods.

a. INFANCY. From one to two years.

b. CHILDHOOD. From three to twelve years. This period is again divided into (a) *Early Childhood*; (b) *Middle Childhood*; and (c) *Later Childhood*. To these subdivisions correspond the three Elementary Departments of the Sunday school, namely, Beginners' (three to five years), Primary (six to eight years), and Junior (nine to twelve years).

c. YOUTH, OR ADOLESCENCE. From thirteen to about twenty-five years. Adolescence may be divided into (a) *Early Adolescence*; (b) *Middle Adolescence*; and (c) *Later Adolescence*. To the first two of these subdivisions correspond the two Secondary Departments of the Sunday school, namely, Intermediate (thirteen to sixteen years), and Senior (seventeen to twenty years).

d. ADULT LIFE. From about twenty-five years on. Adult life has

more or less clearly defined divisions, but religious psychology is not especially concerned with these.

The successive periods of development through childhood and youth will be taken up in consecutive chapters immediately following the present.

(2) Periods Not Sharply Defined. Though the periods we have named are distinct they are not sharply divided. Each merges into the next following. The mother does not divine the exact day when the baby ceases to be an infant or when the boy crosses the threshold of youth. The changes which take place are gradual and in some cases their progress may not be clearly marked.

(3) Individual Differences. While the periods named are common to all human beings, and their limits approximately the same, individuality must not be overlooked. In studying about children we must not forget to study the child. Every child has his own personality, his own peculiar individual characteristics, and in some particular marks an exception to some general rule. In studying children we should look for exceptions as well as for conformity.

II. MEMORY ASSIGNMENT

"One knew the joy the sculptor knows
When, plastic to his lightest touch,
His clay-wrought model slowly grows
To that fine grace desired so much.

"So daily grew before her eyes
The living shapes whereon she wrought,
Strong, tender, innocently wise,
The child's heart with a woman's thought."

—J. G. Whittier.

1. Descriptive characteristics of growth: a. Is a Vital Process. b. Proceeds According to Law. c. Is an Unfolding from Within. d. Makes Education Possible. e. Guarantees Value to Education.

2. Factors which condition growth: a. Heredity. b. Environment. c. Nourishment. d. Self-activity.

3. Periods of human life: a. Infancy, one to two years. b. Childhood, three to twelve years, divided into Early Childhood, four to five years (the Beginners' Department); Middle Childhood, six to eight years (the Primary Department); Later Childhood, nine to twelve years (the Junior Department). c. Adolescence, thirteen to twenty-five years, divided into Early Adolescence, thirteen to sixteen years

(the Intermediate Department); Middle Adolescence, sixteen to twenty years (the Senior Department); Later Adolescence, twenty to twenty-five years. d. Adult Life, from twenty-five years on (the Adult Department).

III. QUESTIONS ON THE LESSON

- Why is knowledge of the pupil important?
- Tell what you can of the new science of child study.
- Distinguish religious psychology from general child study.
- What is the method of scientific child study?
- Distinguish between growth and development.
- What is the relation of life to growth?
- What is meant by saying that growth is not an arbitrary process?
- Give other characteristics of growth and explain their significance.
- What is the importance of the concept of growth as applied to the religious nature of man?
- What can you say of the course of growth?
- What is meant by crises of growth?
- Name and describe each of the principal factors which condition growth.
- What is nurture?
- Name and give the age limits of the periods of human life.
- What is to be said of individual differences?

IV. REFERENCES FOR SUPPLEMENTARY READING

- I. *In the Worker and His Work Series*
 - 1. The Fact and Significance of Growth.
S.W.H.W. Chap. I.
- II. *In the Library*
 - 1. Physical Growth and Development.
Kirkpatrick, *Fundamentals of Child Study*, Chap. II.
 - 2. The Growth Process of Human Life.
Griggs, *Moral Education*, Chap. IV.
 - 3. Some Principles of Development.
Lamoreaux, *The Unfolding Life*, Chap. I.

CHAPTER XXIV

ACTIVITY

I. LESSON STATEMENT

The child is active. Always and everywhere he is doing something. It is useless to bid him "Be still." He cannot. In mind and body he is organized for activity. Fichte declared that the most original thing in us is the impulse to action. We have it before we have a consciousness of the world. *Every sensation tends to action.* Watch a baby on the nursery floor; he reaches for everything that comes near, turns toward every sound he hears, raises everything he touches to his mouth. The law of action is wrought into the very fiber of our physical being. Says Weigle: "The nervous system has been well defined as a mechanism for translating sensations into movements. Its function is to receive impressions from the outside world, and to respond to them with appropriate action." It is equally true that *every idea is an impulse. Feeling also tends to action* and may be said to be incomplete unless the action follows. The law holds in the still higher realm of *moral and religious purposes*; our souls even as our bodies are keyed to action.

I. THE SIGNIFICANCE OF ACTIVITY

We saw in the preceding chapter that *the child develops from within by self-activity*. This shows how fundamental self-activity is in all education. It is not enough that the child shall act; his own creative self-activity must be developed. Education is not primarily a process of bestowing something from without upon a passive subject, but, rather, a purposed effort in stimulation of self-activity. We consider the significance of activity:

(1) **To Learning.** *Through self-activity the child appropriates what is brought to him.* Food would be useless without the body's active process of assimilation. Similarly, the mind through self-activity makes the truth its own. Without activity there is no learning. The pupil does not first learn a thing and then express it in word or deed. The expression is itself a part of the process of acquisition. "No impression without expression." All real teaching evokes reactions. Teaching in the sense of pouring facts into a passive receptacle is an impossible process.

(2) **To Character.** *Through self-activity and conduct character*

is *achieved*. The verb tells the story. Character is *achieved*, not bestowed. Achievement requires action. It is not enough that our pupils think true thoughts, have religious sentiments, and give mental assent to high purposes. *That which is not expressed dies*. Unless thought, feeling, and purpose work out into action they do not affect character. To the psychologist, character is what a man habitually does. The common view is that character determines conduct; that what a child does depends upon the kind of a child he is, and there is a sense in which this is true; but to the teacher the significant thing is that action comes first in the child's life, and that what the child does, that he becomes.

(3) **To Personality.** It is personality that distinguishes us on the one hand from the lower orders, and on the other from every other individual in the universe. The child is an immature person. *The person comes to self-realization through activity*. "We must never forget," says President King, "that the whole aim of moral and religious education is to bring the individual to a faith and life of his own." We have more to do than to train pupils; horses and dogs can be readily trained in useful actions. We desire free, voluntary, right conduct. This is attained only through encouraging the pupil in freedom of expression; not merely to repeat words or statements of truth, but to react freely to the material presented to him and thus to *express* himself. "Religious and moral education," says Professor Coe, "cannot be anything less than the progressive attainment of freedom through the exercise of freedom; and its method can be nothing less than placing the child in a series of such concrete situations as shall reveal him to himself as really interested in the good and self-enlisted on its side."¹

(4) **To Christian Discipleship.** The Christian life is one of service. Jesus's word was, "If any man would be my disciple, let him *do*." In how many ways he sought to impress the necessity of action! We are his followers, his servants, his fellow laborers, his coworkers. The world to us is a field, a garden, a vineyard, a market place. Christ calls us not to passivity but to action.

2. THE CONTROL OF ACTIVITY

(1) **The Achievement of Self-Control.** To return to the baby in the nursery. As we watch him, unconscious of our presence, he is in a very turmoil of activity. Attention is fixed on any one thing only for a moment. He drops one toy to pick up another. If a brighter object passes near he tries eagerly to seize it. A loud noise

¹Education in Religion and Morals, p. 135.

distracts his attention from everything near at hand. If he feels a pang of hunger he immediately insistently demands its satisfaction. One thing at a time occupies his mind and it is translated at once into action. To bring order out of this riot of action is one of the highest purposes of religious nurture. It is the root stuff from which intelligence, character, personality, and the acceptable service of God and man must come. These can come in one way only—*through the achievement of self-control*. This is the necessary means to all that is desirable in our religious effort with the child. It is the child's own problem; no other can work it out for him, but it is the high privilege of parent and teacher to coöperate with him in working it out.

(2) **The Teacher's Attitude toward Activity.** It is clear that the teacher must look with sympathy upon the activity of the pupil. It is certain to be a source of perplexity; often the teacher will be at his wits' end because of some of its manifestations, but he must remember that without it all his efforts would be useless. His constant problem, and his greatest, will be *how to utilize the activity of the pupil*. Ways and means he must find. The fatal blunder, distressingly common, even to-day, in all schools is *the effort toward repression*. The one word the teacher must absolutely rule out of his vocabulary is "don't." He will succeed just in proportion to his ability to eliminate "don't" and to use "do."

(3) **The Necessity of the Direction of Activity.** Again we emphasize the necessity of the direction of activity on the part of the Sunday school. The work of Sunday, so limited in time, will be totally insufficient unless it is supplemented by entering into the daily life of the pupil. "Starved longings, unrealized desires, overflowing animal spirits without legitimate outlet, unbalanced natures destitute of training in self-control, impoverished aspirations—these are what lie at the foundation of the *social* problem which the reformer has to solve, and no remedy which does not take all of these into consideration will ever be permanently efficacious."¹ This is a strong statement and a true one, and it remains quite as true if the word "religious" be substituted for "social."

3. HOW ACTION ARISES

Activity analyzed becomes a series of particular actions. In considering the teacher's work in stimulating self-activity, and in directing expression in action, it becomes important for us to know *how action arises*, or what its constituent elements are. In

¹M. B. Dunn, quoted by King, *Rational Living*, p. 152.

an introductory chapter we saw that the movements of the newborn infant were *instinctive* reflexes. The domination of *instinct* continues throughout the years of early childhood. Instinctive actions repeated become habitual. Thus during middle and later childhood *habit* enters into action as an element of great importance. Before this period has passed, free, voluntary action has become possible, and thus *will* becomes a third chief element in action. From this time on *any particular action may be said to arise as the result of instinct, habit, and will*, each of the three being present as an influential factor.

(1) **Instinct.** The child comes into existence with certain definite tendencies wrought into its very being; these natural tendencies we call instincts. They are the result in part of the accumulated experience of the race; they are colored by the life and character of immediate ancestors; and, finally, they represent variations in individual endowment. An action is wholly instinctive if the child does not require to learn it; of this the most obvious example is sucking. It is partly instinctive if he does not need to acquire the tendency to do it; of these a long list might be given, such as the climbing of trees by boys. Any exact classification of the instincts is difficult, and is a matter upon which psychologists are by no means agreed. A simple and very satisfactory working classification is given by Kirkpatrick.¹ Its basis is the uses which the instincts serve. It is as follows:

a. **INDIVIDUALISTIC OR SELF-PRESERVATIVE INSTINCTS.** These have for their chief ends the securing of food and the avoidance or defeat of enemies. They may also be designated the *feeding, fearing, and fighting instincts*.

b. **PARENTAL INSTINCTS.** These are for the purpose of reproduction and care for the young. Love between persons of opposite sex, and love of parent for child, are the result of this instinct. It comes to full development only in adolescence, but its beginning may be seen in the little child's love for dolls and for younger children.

c. **GROUP OR SOCIAL INSTINCTS.** These find their more primitive uses in coöperation for attack and defense, and higher uses in various forms of unselfish service for the good of the group as a whole, or of individual members of it. As the outgrowth of these instincts we have sympathy, sociability, altruism, and in the opposite direction rivalry, jealousy, envy, pride, and ambition.

d. **ADAPTIVE INSTINCTS** These take the form of *imitation, play, and curiosity*. They bring the child into closer contact with his

¹Fundamentals of Child Study, Chap. IV.

environment and help him to adapt himself to it. They are especially full of significance to the teacher.

e. **REGULATIVE INSTINCTS.** These represent the tendencies to conform to law, and to worship. They are the instinctive basis of morality and religion in man.

f. **MISCELLANEOUS INSTINCTS.** Under this head are included all the instincts not otherwise classified. A complete, detailed enumeration would make a long list. Some, frequently noticed in children, are the tendencies to form collections; the strong sense of ownership; the inclination to construct and to destroy; the desire to express feelings and ideas to others; the impulse to self-adornment and to possess beautiful things.

The instincts must not be thought of as rigid or unchangeable predispositions to certain kinds of action. All instincts are flexible and are subject to regulation and control. For the most part they are simply tendencies to general kinds of action. They need to be supplemented by direction, experience, and training. They have their periods of natural growth, and if not then developed, they die out. These periods are different for different instincts. Some instincts are present at birth; others do not manifest themselves until late adolescence or possibly, in some few cases, mature life. The appearance of a new instinct invariably points the way either to an important need of repression or to a significant opportunity of nurture and development.

(2) **Habit.** The first and most important distinction between instinct and habit is that instinct is *inherited* while *habit is acquired*. There are no inherited habits.

a. **THE PHYSICAL BASIS OF HABIT.** We acquire habits in consequence of the plastic condition of the material of our nervous systems. Plastic nerve cells are modified through use. Professor James puts it in this way: "A nerve cell that has once acted is so affected that it more readily acts again in the same way. Thus any connection which has once been made by the transmission of a nerve impulse from one cell to another is the more easily made a second time, until through repetition a well-worn pathway has been established."

b. **THE WIDE AND BENEFICENT APPLICATION OF THE LAW OF HABIT.** Habit is of significance for all living, for our virtues quite as much as our vices are forms of habitual action. Indeed, Professor James has stated that "ninety-nine hundredths, or, possibly, nine hundred and ninety-nine thousandths, of our activity is purely automatic and habitual, from our rising in the morning to our lying down each

night." Even our instincts are in part explained as inherited ancestral habits. We have habits of thinking and feeling. In fact, any connection, "nervous or mental, between impressions, ideas, thought, memories, feelings, movements," once made tends to recur.

The law of habit is nature's principle of economy. Without this provision we would be forever taken up with the most simple and elementary motions, a lifetime occupied with petty beginnings, never learning, never progressing; but, thanks to habit, as soon as anything has been done a few times, its repetition becomes a mechanical matter requiring the absolute minimum of time, thought, and effort, and the mind is left free to engage in new enterprises.

c. HABIT AND ACTION. Habit and action are interdependent. Since ancestral habits give us our first actions, there is no action into which habit does not enter, while repeated actions form new habits. The teacher must bear in mind that habits are built up out of repeated actions, not out of preachings, exhortations, or emotions. There is only one way to form a good habit in the pupil—lead him *to do the thing once, and again, and again, and again.*

(3) Will. In a previous glance at the will (p. 167) we saw that its chief function is in relation to action, but that it cannot be sharply separated from instinct and habit. Nevertheless, something more enters into the determination of action than instinct and habit, even if we add to these idea (thought) and desire (feeling). This additional element is will.

a. THE IMPORTANCE OF WILL. Tremendous significance lies in the will's power of choice. There are always alternatives of action, and sometimes supreme consequences hinge on the choice between them. Beyond mere choosing, the will enforces its choice. We cannot agree with the all too prevalent teaching that reduces will to zero. Rather let us say with Preyer that "the human will is the greatest power in earth," and with Lecky, "Nothing which is learned in youth is so really valuable as the power and habit of self-restraint, of self-sacrifice, of energetic, continuous, and concentrated effort. . . . Character lies preëminently in the sphere of the will; he who would achieve much in the moral life must be capable of mighty purposes and mighty endeavors."

b. THE TRAINING OF WILL. The training of the will is not something that can be accomplished apart from instruction, for one's ability to do the right depends upon the presence of clearly perceived alternatives. All teaching that widens one's range of ideas, and acquaints him with additional possibilities of action, directly aids the will. So also with feeling, for by it the will is influenced.

If the affections are set on things right and true, the will turns strongly toward them.

C. THE DIRECTION OF WILL IN SPECIFIC SITUATIONS. If, now, it be asked how, in addition to instruction and the nurture of feeling, we may prevail upon our pupils to *will to do the right*, this answer is to be made: *Hold the desirable course persistently before the mind*. Every idea is an impulse to action. It is the idea which is persistently held before the mind that passes into action. The wise teacher seldom refers to undesirable courses of action; he uses all his resources to keep the desirable course in the focus of attention. If you can keep your pupil continually thinking of the right, there is no question as to what he will do.

The outstanding weakness of our Sunday school work in the past has been the predominance of exhortation. The lesson of this chapter may be summed up in the statement of James: "*Don't preach too much to your pupils or abound in good talk in the abstract*. Lie in wait rather for the practical opportunities, be prompt to seize those as they pass, and thus at one operation get your pupils both to think, to feel, and to do. The strokes of *behavior* are what give the new set to the character and work the good habits into its organic tissue, [while] preaching and talking too soon become an ineffectual bore."¹

II. CONSTRUCTIVE TASK

Considering again the Sunday school which you know best, write answers to the following questions:

1. Does the effort seem to be to repress activity or to direct it?
2. Make a list of some of the habits which are being formed by pupils in the school.
3. Select some specific class and, stating the age of the pupils, write a list of the habits you would try to form in them if you were the teacher.

III. MEMORY ASSIGNMENT

1. The significance of activity: Through activity the child learns; achieves character; comes to personal self-realization; obeys Jesus's law of service.
2. The control of activity: The pupil's part—achievement of self-control; the teacher's part—the utilization of activity

¹Talks to Teachers, p. 71.

in imparting instruction; the school's part—the direction of activity through seven days.

3. The instincts classified according to their uses: a. Individualistic; b. Parental; c. Group; d. Adaptive; e. Regulative; f. Miscellaneous.

IV. QUESTIONS ON THE LESSON

Why may we not bid the child be still?

Explain how the law of action is wrought into the fiber of our being.

Why may education not proceed by bestowing something on the pupil?

What is the significance of activity to learning? to character? to personality? to Christian discipleship?

What is the importance of the achievement of self-control?

What should be the teacher's attitude toward activity?

Why, now, do you think the direction of activity is important?

What three things lie at the root of particular actions?

Name the classes of instincts and tell the use of each.

Explain the physical basis of habit.

To what part of life does the law of habit apply?

How are habit and action related?

What can you say of the importance of will?

What is involved in the training of the will?

How, in a specific situation, may a pupil be led to do the right?

What is the substance of the warning quoted from Professor James?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. The Higher Forms of Expression.

I.W.H.W. Chap. IX.

II. *In the Library*

1. Nurture by Exercise.

The Natural Way, Du Bois, Chap. VI.

2. The Necessity for Action.

Personal and Ideal Elements in Education, King, pp. 119-126.

3. The Instincts.

Fundamentals of Child Study, Kirkpatrick, Chap. IV; or Talks to Teachers, James, Chap. VII.

CHAPTER XXV

EARLY CHILDHOOD

I. LESSON STATEMENT

The child from his birth to about six years passes through two periods of his life—infancy and early childhood. He comes into active membership in the Sunday school in early childhood, usually when he is between three and four years old.

1. THE LITTLE CHILD'S WORLD

The little child lives in a world of his own; first of all, a world of sensations rather than of ideas; secondly, a world of fancy more than of fact. It is a very real world to him. We should remember that this child's world is just as unreal and unknown to the average adult, who has forgotten his own childhood, as the adult person's world is strange and unknown to the child. It is a very narrow, circumscribed kind of universe, for the child has almost no idea of time, space, or values, yet such as it is he lives in the very center of it. Buzzer is four; the family reside in a big, beautiful apartment building; to Buzzer and his playmate, Gordon, the hundred-thousand-dollar apartment is simply "Buzzer's house." Gordon lives in Chicago and his grandmother in Los Angeles, yet he talks of going over to see grandmother as though it were a journey of a few blocks. To become familiar with the child's world will greatly help us in our work of nurture. As we become acquainted with the characteristics of the little child we should seek to reconstruct his world for ourselves.

2. THE LITTLE CHILD IN HIS WORLD

(1) Chief Characteristics.

a. HE IS SELF-CENTERED. The instincts of self-preservation develop first; the social and altruistic instincts are latent until a later period. Nature provides that desire shall center in the satisfaction of physical appetite. It likewise teaches him to protect himself and his simple possessions. A sense of ownership develops early and is intense. In defending himself and his possessions he is likely to manifest anger, possibly even fierce passion. These qualities are not to be placed in the same category with the selfishness and quarrelsomeness of the mature person.

b. **PHYSICAL ACTIVITY.** The little child is incessantly active. His muscles require a large amount of exercise. His whole physical being is keyed to motion. It is an impossibility, if he is physically normal, for him to keep absolutely still for more than a few seconds at a time. His activity is like steam; forced confinement inevitably results in an explosion. There is no way to decrease it except to dampen the fire; no way to stop it except to put the fire out. The child's senses crave satisfaction, and his sensations and physical activity interact. It is by activity that he gets new sensations. The new sensations in turn stimulate him to new activity. Thus he comes very near representing perpetual motion. He has not yet achieved voluntary control; to scold or blame him for his activity is to do him a wrong. His activity is not restlessness, as it is so often called; it is nature's means of bringing him physical, mental, and moral development.

The child's activity principally takes the form of play. With the child, play is spontaneous; it is the form in which his ideas express themselves. It is joyous, often exuberant, yet it is with him frequently a serious, meaningful activity. It is intense; the child puts his whole self into his play. In play we see children most nearly as they are. It is significant that the natural plays of children involve activities and train muscles which will be of use in later life. Thus play is of real value as preparation for life itself. Said Froebel: "Play holds the sources of all that is good. . . . The spontaneous play of the child discloses the future inner life of the man."

c. **URGENT, EAGER SENSES.** Seeing, hearing, smelling, tasting, touching are very active and crave exercise. The senses naturally develop before the higher powers of the mind, as reasoning and judgment; now, if ever, they must become keen, accurate, and discriminating. In the beginning of the period observation, especially, is not accurate. *Many misstatements of the child are simply the result of inaccurate observation.*

d. **IMAGINATION.** The imagination of the child is likely to be exceedingly active, unregulated, crude, and wildly fanciful. As anyone who has told stories to children knows, the tale of fairies or pygmies is quite as real to the child mind as any mere chronicle of everyday events, and far more interesting. Much of the pleasure of his childhood grows out of the transforming power of his imagination. A tiny blanket, tightly rolled and tied about one end with a string, to Eloise becomes a most beautiful doll. What young prince of fortune ever had a more glorious ride in his luxurious

car than has John, son of an artisan, who rides across the floor astride a prancing steed, his father's cane? His fancy is so rich that there is no need for any likeness between the symbol and the thing for which it stands. The creatures of the child's own imagination are often just as real as the people whom he meets on the street; indeed, he may make no distinction between the imaginative objects and the real.

e. ANIMISM. The child has a marked tendency to endow the familiar objects of his world with spirit and personality. He imputes to things such a life as he himself possesses. The trees, the flowers, the doll, the toy animal, or the tin soldier possess life and feel as he feels. This trait he holds in common with primitive man, to whom the stones and trees and rivers seemed alive.

f. SUGGESTIBILITY. The little child is suggestible. *He is also credulous.* He seeks knowledge and he is ready to believe anything that is told him. His mind is a sponge, taking in everything which comes its way without discrimination. As we have seen, suggestions work out into activity. His means of judging what is true and what is right are very slight; his power to check his impulses is undeveloped. *We should be very careful, therefore, about blaming him for wrong actions or false statements.* He should be guarded with much care that no wrong suggestions or false statements are made to him. We may make good use of suggestion in religious teaching. We cannot teach reverence, and worship in giving, by receiving the child's offering into the head of a ridiculous iron image that makes an absurd bow every time a penny is dropped into it. The writer knows one school which has had such a device in use so long that the paint is all rubbed off by much handling.

g. IMITATION. This is closely related to the characteristic last noted; probably it is a modified form of the same thing. It is considered one of the most marked instincts of early childhood. It signifies that the child is trying to get the experience, strange to him, of the person whom he is observing. It is an evidence that his mind is active. The significance of imitation for religious education is very great. It is this which makes example so large a part of teaching. The teacher's class become what the teacher is. "Life grows like what it imitates. *Habit is the outcome of repeated imitation.*" It is the tremendous task of religious nurture to see that nothing takes place in the sight of a little child which it is undesirable to have him reenact in his own life; that no trait be exhibited before him which would not be desirable in his own character.

h. CURIOSITY. Here, again, we see the expression of an important and insistent instinct. It is first associated with the senses. "I wanted to see what it tasted like," said Gordon, in explanation of an uncorked bottle. When it has run the gamut of the senses it assumes a higher form; it becomes rational curiosity and utters itself in the endless repetition of "Why?" "How?" "What for?" The mischievousness and destructiveness of the boy is simply a manifestation of the instinct of curiosity. The father who punishes his little son for taking the alarm clock to pieces is putting a premium on dullness. The sympathetic, intelligent answer to the questions of the child mind is one of the supreme opportunities of all education. Let curiosity be fostered, not repressed; the spirit of inquiry turned to highest use. Before the close of the Beginner's period the child has begun to ask profound and farreaching questions. It is a calamity if he is given superficial and ridiculous answers. Economy in this most valuable process, religious education, demands that the child be not taught as truths at this time what he will have to unlearn later.

(2) **The Little Child's Intellect.** *The child's mind is a unity, but we are aided in knowing him through considering separately its activities in thinking, feeling, and willing.*

Through the doorway of the senses many perceptions are entering the mind during these years. Up to six years the child gets more new ideas than in all the remainder of his life. He reasons in his own simple, childish way. He is constantly accumulating the concrete data which he will use later in his thinking. Innumerable impressions are being made in the brain, but he possesses little power to recall them; that is, memory is weak. This does not mean that they are not lasting; on the contrary, he will carry many of them with him to old age. When experiences of late years have been forgotten these impressions of the first years will be vivid and strong.

(3) **The Little Child's Feeling.** In the little child feeling dominates over thought and will. Moreover, the feelings that are most closely associated with the child's physical nature are the earliest to develop, and during this period are the strongest and most persistent. These are such as hunger, thirst, fear, and pain. Another group of feelings associated with the characteristic of the child as self-centered, develop early. Such are self-pity, self-love, and self-approbation. The social emotions have their beginnings in this period, but develop slowly and are superficial. All of the feelings, while often intense, are short-lived. They come and pass

more quickly than a summer shower. The little child is peculiarly liable to tormenting fears; they may arise from slight suggestions, thoughtlessly made. He should be protected against them.

Certain other feelings which are prominent in the little child are of special significance for religion. He strongly feels his dependence and is trustful and confiding. He is filled with a sense of wonder and of awe. He is affectionate, and his love grows rapidly.

(4) The Little Child's Will. In its beginnings, will is simply the effort of attention. The little child has almost no power to check his impulses or to direct attention. He does not set one course of action over against another and deliberately choose between them. His desire may so completely hold his attention to one thing that nothing else comes before him. What we call the child's stubbornness is often accounted for by the crude and mistaken way the adult has of dealing with him. To repeatedly tell a little child not to do a thing centers his attention upon it and makes it well-nigh impossible for him not to do it.

3. TWO CHIEF TYPES OF MIND

In characteristics of their mental life children may be variously divided into groups in which all the members have certain characteristics in common. A classification based upon two broad and general ways of activity of the nervous system is important, frequently referred to, and should be familiar to all teachers:

(1) The Sensory-Minded Child. A child of this type is passive, inert, quiet, reflective. He is undemonstrative and seems timid. Inhibition is excessive and power to will deficient. He is likely to be thought dull, even stupid. The need is for more frequent expression. He should be stimulated to act. Kindergarten methods are serviceable, since they make movement easy and develop self-confidence. Constant effort should be made to get the sensory child to talk, to act as a leader; to take the active part.

(2) The Motor-Minded Child. This type of child is impulsive, quickly responsive, overactive. Inhibition with him is deficient; his will is of the hair-trigger type. He needs to be stimulated to read, study, and reflect. It is idle to attempt control by commands or threats; the negative command is in itself to him a suggestion to action. Make assignments which require care and thought, observation and discrimination.

These two types of mind represent broadly two types of religious life and experience, the first a religion of feeling, of introspection; the latter a religion of deeds.

4. THE RELIGIOUS EDUCATION OF THE BEGINNER

(1) **Moral Training.** In the early part of this period the child has very little moral consciousness; for this reason there is no moral or immoral quality in his actions. His ideas of right and wrong are gradually formed, more by what is permitted and what is forbidden him to do than by abstract ideas. He copies the actions of his parents, brothers and sisters, and playmates. His character will tend to be of the same quality as what he sees and hears. *Moral training consists in surrounding him with right examples and influences and in encouraging and strengthening his good instincts.* If he shows evil tendencies, we may use the good instincts to crowd out and to overcome the bad. We make him what we want him to become, not by outer restraint or compulsion, but by developing the good within him.

(2) Religious Nurture.

a. **ENVIRONMENT.** The most important service to be rendered consists in making his surroundings and associations as nearly ideal from the religious standpoint as possible. As never again in his life the impressions made upon him become a part of himself. Unconsciously, continually, he absorbs what he is brought into contact with.

b. **INSTRUCTION.** Instruction should deal principally with concrete things rather than with abstract ideas. The little child cannot understand truth expressed in abstract terms. Though he memorize the words they mean nothing to him nor do they help him. He should be taught about God; not about the being and attributes of God which he is incapable of understanding, but of God the Father, and of his gracious and loving activities in the world of nature and of man. It is cruel and irreligious to represent God to the little child as a big policeman. It is perfectly easy for the child to believe that God strikes bad children dead with lightning, but what effect will such teaching have upon the child in after years? Instruction should strive to minister to the interests of the child; his questions reveal real needs of his mind and should be simply, briefly, and frankly answered. It should be conveyed principally in story form. The little child craves stories, and if they are simple and imaginative, full of action, and related to his own experience, they will appeal strongly to him and influence him profoundly. Nature teaching is valuable. The training of the senses is important, for, as Comenius said, "There is nothing in the mind that is not first in the senses."

c. **NURTURE OF THE FEELINGS.** The natural awe and reverence of

the little child, the feeling of trust, the beginnings of love—these may and should be carefully nurtured. The music, hymns wisely chosen, the act of prayer, the whole atmosphere of the room, the lesson story, above all the example of the teachers will be the means to be relied upon. Commands, in abstract terms, will have little or no effect. Their meaning is not understood. For example, the injunction, "Be reverent," repeated a dozen times, will not go as far toward arousing the desired feeling in the child as the suggestion of reverence in the look and attitude of the teacher. Since the feelings of little children are easily aroused, excess is possible and should be guarded against.

d. **TRAINING OF THE WILL.** This is, first of all, a matter of directing the attention; it should almost never be allowed to involve a conflict of will between teacher and child. *If attention is habitually directed in right ways a will is built up to do the thing that ought to be done.*

(3) Direction of Activity. The child should be aided to express in action the truth presented to his mind. There is no permanent impression without expression. The form of expression may be very simple; very often it may be made a part of the activities of the department session—the essential thing is that some way be found of giving expression in action to the truth. The child's play instinct will point the way in our efforts to minister to him. He will be delighted to play the part of a little lamb, a bird, a raindrop or a flower, and through play he learns.

(4) Results to be Expected. The religious life of little children under six may seem to the adult vague and indefinite. This is as would be expected. It is primitive and childlike because it is his own. He is a little child, not an adult. We will look in vain for evidences which we require in the adult, such as sympathy, unselfishness, repentance, and forgiveness. Nevertheless the little child in whose life the conditions of nurture named above have been met will live in fellowship with the spiritual. He will believe himself to be a child of God. Since God is his loving Father, he is God's child. By instinct and imagination and teaching and example the religious life will appear very simple and natural to him. It will be beautiful in its simplicity and sincerity. He will begin to love because he has an affectionate nature. He will trust because he is told that God is trustworthy. He will be joyful because God has given him so many things richly to enjoy. He will be obedient and kind, and will begin to feel the meaning of duty. He will be a child with a child's limitations. We would not have him be any-

thing else. We will be patient with him, remembering that precocity is abnormal. Fruit which ripens before its time is most likely wormeaten at the heart.

5. THE BEGINNER'S DEPARTMENT OF SUNDAY SCHOOL

(1) **Organization.** Wherever there is more than one class of Beginners there should be a Beginners' superintendent. Where size of the school and facilities permit the Beginners to meet separately there should be an organized Beginners' Department. Officers needed in addition to a superintendent: assistant, secretary, pianist.

(2) **Facilities and Equipment.** The Beginners need a room to themselves, large enough to afford opportunity for marching and other class exercises. It should be easily accessible, light and airy, with a floor covering of linoleum or cork carpet, and furnished with low chairs. It should have provision for hanging the outer wraps of the children. The room should be rendered attractive by soft tinted walls, curtained windows, and choice pictures, such as "The Good Shepherd" and "Christ Blessing Little Children." Other equipment needed includes low tables, cabinet or bookcase for books, crayons, records, receptacles for offerings, papers, cards, and other supplies, and a blackboard. Everything about the room should be as well kept and orderly as a living room in a home of refinement.

(3) **The Program.** The Beginners should not participate in the opening or closing program of the main school except on very unusual and special occasions. The Beginners' Department program should be characterized by simplicity and variety in the character of the exercises, and by frequent change. There should be much action. Almost all little children enjoy music and rhythmical motion. A good deal of the time should be given to music. Motion songs should be used. All songs should be simple, especially composed for children, and new songs should be used from time to time. Make sure that the children know the meaning of the words they use.

II. CONSTRUCTIVE TASK

1. Take for comparison some four or five-year-old child whom you know very well: What characteristics described in this chapter have you seen in him? Wherein is the characterization untrue?

2. Considering again the Sunday school which you know best: Write a statement on the excellencies and the defects of its Beginners' Department in the light of this lesson.

3. Wherein could the Beginners' Department room and its equipment be improved?
4. Describe the best Beginners' Department you have ever seen, apart from your own.

III. MEMORY ASSIGNMENT

"There was a time when meadow, grove, and stream,
The earth and every common sight,
To me did seem appareled in celestial light—
The glory and the freshness of a dream."

—William Wordsworth.

1. Chief characteristics of the Beginner: a. Self-centered; b. Physical Activity; c. Urgent, Eager Senses; d. Imagination; e. Animism; f. Suggestibility; g. Imitation; h. Curiosity.
2. Two Chief Types of Children: a. Sensory-minded; b. Motor-minded.
3. Religious Education of the Beginner: (1) Moral Training—surroundings and examples right, good instincts strengthened. (2) Religious nurture—a. Surroundings and associations ideal; b. Instruction, concrete teaching, about the Father and about the Saviour, meeting the interests and questions of the child, and conveyed principally in story form; c. Arouse right feelings; atmosphere and all exercises such as to make for reverence; d. Direction of attention in right ways.
4. The Beginners' Department: (a) Should be organized and (b) meet separately, in an adequate room, properly furnished and equipped, and (c) have its own simple program with (d) lessons adapted to the needs of little children.

IV. QUESTIONS ON THE LESSON

- Tell something about the little child's world.
 Why do we say the little child is self-centered?
 What is the importance of physical activity to the child?
 What form does activity principally take? What is the significance of this?
 What is to be said about the senses during this period?
 Tell about the imagination of the little child.
 What is meant by saying the little child is animistic?
 How is the suggestibility of the little child shown?
 What is the significance of imitation? Of curiosity?
 What is taking place in the intellect during these years?
 What can you say of the feelings of the little child?
 How does will begin? How may it be trained?
 Name two chief types of mind and differentiate between them.
 What is most important in moral training?
 Why is environment so important in the religious nurture of these years?

Give the most important suggestions about religious instruction of the Beginners.

Why should attention be given to the direction of activity?

What results may we expect in our religious nurture of the little child?

What organization should the Beginners' Department have? Describe desirable facilities and equipment.

What can you say of the program of the session?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. The Characteristics of Beginners.
E.W.H.W. pp. 21-29.
2. The Organization of the Beginners' Department.
E.W.H.W. Chap. I.
3. The Beginners' Room and its Equipment.
E.W.H.W. Chap. IV.
4. The Program for the Beginners' Department.
E.W.H.W. Chap. V.
5. The Religious Life of the Beginner.
E.W.H.W. Chap. X.

II. *In the Library*

1. The Nature, Scope, and Problems of Child Study.
Fundamentals of Child Study, Kirkpatrick, Chap. I.
2. The Senses.
The Psychology of Childhood, Tracy, Chap. I.
3. The Feelings.
The Unfolding Life, Lamoreaux, p. 75ff.
4. Training the Impulses.
Psychological Principles of Education, Horne, Chap. XXIII.

CHAPTER XXVI

MIDDLE CHILDHOOD

I. LESSON STATEMENT

During the years from six to eight the child is passing through a period which is appropriately designated as middle childhood. As a Sunday school pupil we speak of him as a Primary child.

1. THE PRIMARY CHILD'S WORLD

About the time the child enters this period he becomes acquainted with a somewhat larger world and moves in a wider circle. *His school life has begun.* The number of his acquaintances is increased; he has definitely assigned tasks to perform; he has an increased consciousness of his own importance. His present is now connected with a definite past, and he has begun to anticipate the future. Increase of facts has not made the world of imagination unreal; he yet gives fancy free reign. Home and school are the center of interest.

2. THE PRIMARY CHILD IN HIS WORLD

There is no strongly marked change in the transition from early to middle childhood. Physical growth is comparatively slow. Numerous internal adjustments are taking place. Both mental and physical fatigue occur easily.

(1) **Interests.** The child is interested in more things and in a wider variety than before. His interests still center in the concrete and attach most strongly to physical activity. Games are mostly individual; there is no team play. The Primary child enjoys playing with other children, but plays only for himself. Collections of all sorts of objects begin to be made.

(2) **Distinguishing Characteristics.** Some of the most prominent characteristics of early childhood persist without decided change. A few distinguishing characteristics of the Primary child may be named:

a. **CONTROLLED ACTIVITY.** The child now acts more in accord with defined ideas. The joy of the younger child is in free, uncontrolled movements; the Primary child delights in actions which show what he can do. He soon tires of one thing and turns to something different. Somewhat less constantly in motion, yet he is very

active. Play is his life. During the first Primary years plays of the imagination reach their culmination and then begin to decline. The interest in games of action involving competition rapidly increases.

b. INCREASING SELF-CONSCIOUSNESS. The Primary child has a new realization of himself, of his existence apart from others. What was shyness and fear in the young child now becomes bashfulness. This characteristic is variously manifested in the "stage fright," the "showing off," and the braggadocio so often seen in children of this age. The boy now assumes authority over younger children, commands them with much show, and takes satisfaction in teasing and tormenting them.

c. TEMPERED IMAGINATION. The imagination is not less active but is somewhat less wild and grotesque. The difference between fancy and fact is coming to be realized, and the imagination is tempered by observation and some degree of reason. Concerning a story the question is likely to be asked, "Did it really happen, or is it a 'make-believe' story?" There continues to be a real love for the marvelous.

d. IMITATION OF PERSONS. The effort of the little child is to reproduce the action which he sees. The Primary child has the person in his view more than his deed; his desire is to be like the one who performs the act. He now begins to tell what he will be when he becomes a man.

(3) **The Primary Child's Intellect.** The child of this age is in possession of an immense number of ideas, and his stock continues to increase rapidly. He is no longer content that they shall be separate. He is beginning to relate things. *Reason is awakening.* He now asks "Why?" more often than "What?" He is less credulous and he thinks more for himself. He is eager for knowledge and makes investigations on his own account. The reading interest awakens. A new demand for certainty appears and among children at play is manifested by positive assertion. Almost innumerable terms are in use, such as "honest," "truly," "hope to die," "cross your heart." *The power of memory is increasing.* The concrete is readily and distinctly recalled and abstract memory is beginning. Toward the close of the period verbal memorization becomes easy.

(4) **The Primary Child's Feelings.** The feelings are much the same as in the preceding period. Those which are self-centered are still dominant, but the æsthetic and altruistic feelings are more apparent than earlier.

(5) **The Primary Child's Will.** The power of volition is increasing. The child now says "I will" with recognition that "I" chooses and acts. Habit becomes of increased significance.

3. THE RELIGIOUS EDUCATION OF THE PRIMARY CHILD

(1) **Moral Training.** Firmness should be used with the Primary child and obedience to authority insisted upon. He must realize the meaning of law and respect it. Obedience required now may cost tears, but penalties for disobedience in later years are far heavier. License now means bondage in maturity. What seem to be serious moral faults should be understandingly dealt with. Children's lies, for example, may often be explained by the confusion of fancy for fact, combined with an active, constructive imagination. *A vivid imagination must be distinguished from willful misrepresentation.* Sometimes lying has its basis in fear. If this be the case, whipping only serves to intensify it. Orderly, accurate work in the assigned handwork and definite, regular lesson preparation, even if a comparatively small amount, must be tactfully but firmly required. Inaccuracy, disorderliness, carelessness as to lesson study is a preparation for immorality. Insist on and accept only worthy work, for this is an influential element in the formation of virtuous and strong character.

(2) **Religious Nurture.** That his development as a religious child may be constant and certain, religious nurture must be continuous.

The teacher's task is to recognize and foster the life of the Spirit already present; by every means the beginnings of religion are to be encouraged and fostered.

a. **ENVIRONMENT.** As imitation has become imitation of persons, personal influence is of the utmost importance. More than by anything else, the child will be helped by the opportunity of sharing the life of Christly people whom he admires and loves. The child increasingly appreciates beauty in his surroundings, and is helped by it.

b. **INSTRUCTION.** The mind develops slowly; there is yet little abstract reasoning; truth should therefore be presented principally in concrete form, and repeatedly, in its varied aspects. Too much should not be expected in the way of conclusions from the material presented. The child's simple inferences may fall far short of the conclusions which you have in mind. Nevertheless, it must not be forgotten that the child's mind is at work; his questionings must be honestly answered. "Precept upon precept, line upon line, here

a little, there a little," is the way he learns. It should not be our endeavor to teach him everything about a given subject at one time. We should not require him to learn things which have no contact with his own experience. Gradually his earlier crude religious notions should be corrected, but here care should be taken to lead him gently and to avoid shocks and too abrupt changes. Religious teachings from nature have now an especially strong appeal. Keeness of senses makes *object-teaching* also of special significance. In the day school much use is made of games, pictures, and hand-work. The Sunday school may well follow this example. It should all be very plain and simple. A minister talked to a Primary class on fruits of the Spirit, using apples as an illustration. When he asked them a little later what were the fruits of the Spirit they replied in chorus, "Apples." The Primary child loves *stories* above everything else. *The story method of teaching should prevail.* The distinction between the imaginative story and the narrative of fact is an exceedingly important one, and the child should be assisted in making it. As the distinction becomes clearer there is an increased desire for stories from history. The question, "Is the story true?" should be frankly answered; also it should be explained that the imaginative story may embody highest truth. Memorizing of choice Bible verses and select lines of religious poetry is now easily possible and should be expected. The child has a natural fondness for rhyme; he thinks a thing is true if it rhymes. Music also has an attraction for him. Religious education should take much account of these aptitudes. Jingles and doggerel should be strictly ruled out. Strong, beautiful, short prayers should be taught and the habit of daily prayer inculcated.

c. NURTURE OF THE FEELINGS. Desired feelings can only be secured indirectly through ideas, and acts of the will. There can be no nurture of the feelings apart from instruction of the intellect and training of the will—the child is *one*. It is useless to merely bid the child "Be loving," "Be reverent," expecting the desired feeling to answer to instant command. We would have the child love and revere God; then we must present the heavenly Father to him in the fatherly, loving, and holy aspects of his nature. To God revealed as a Father of boundless love and of tender care the child will respond with love, trust, and obedience. Sympathy, kindness, and desire to help the needy and unfortunate should also be cultivated. In doing this be sure to avoid creating a morbid feeling or even burdening the child heart with the cares, anxieties, and sorrows of older people. The Primary class should always be a

joyous, happy place. The atmosphere should be one of smiles and sunshine. Unfortunately it has often been thought necessary to make the child feel that he is a great sinner. Effort in this direction is injurious rather than helpful since it encourages pretense and substitutes theological opinions for the genuine religious impulses and feelings normal to the child of this age.

d. **TRAINING OF THE WILL.** As a rule, Primary children respond readily to direction; they have small reserve powers of resistance and we can easily use compulsion with them. Our effort should be, rather, to secure the hearty assent of the will. The powers of will may be gradually strengthened through the development of motor control, and direction of muscular movements and physical activity. These afford an outlet for the energy of the will. Manual training, gardening, drawing, music, and various kinds of occupation exercises may all be made to aid greatly. The development of the power to choose between possible courses of action, and to say "no" when "yes" would be more pleasant should be begun now. Power to make right choices does not spring into existence all at once; it must be developed.

(3) Direction of Activity. If undirected, the actions of Primary children are chiefly impulsive. Their activities may be made a principal means of religious education. The Sunday school teacher should recognize that what she is able to get her boys and girls to *do* on Monday is of greater importance than what she leads them to *think* on Sunday. This for the reason that the order of precedence in the child's life is, Do, feel, understand, rather than, as we have seemed to think in the past, the exact reverse. Professor Horne says: "The child is primarily a doer, not a thinker; he abides in the region of the concrete, not the abstract. Children can do right, and so feel rightly, before they can think rightly. It is through obedience to the commands of God, and feeling our dependence upon God, that children finally come to think rightly about God." Every manifestation of interest in others through some simple, kindly act exerts deep and abiding influence in the life of the little doer.

(4) Results to Be Expected. We may reasonably expect the Primary child to think of God as his heavenly Father and to exercise toward him and toward Jesus Christ, as Saviour, the love, trust, obedience, and worship of a child. It is not advisable to try to force religious expression. The Holy Spirit's work in the hearts of little children is quiet and gentle. They are not to be expected to be able to analyze and describe their inner states and feelings. A

desire to serve and please in a child's way may be expected. Primary children should be obedient, helpful, and happy. They may show some undesirable qualities, and their conduct at different times may be somewhat contradictory; they reflect much of the life about them, but they are the children of the Father. He claims them, and they respond to his care and nurture.

The child's experience in the Sunday school should be such as to lead him to love the Sunday school and the Church.

4. THE PRIMARY DEPARTMENT OF THE SUNDAY SCHOOL

(1) **Organization.** As before, we say where there is more than one class of Primary children there should be a Primary Department superintendent—if necessary, one of the teachers. There should also be a department secretary and a pianist. Three grades are represented—first, second, and third. If possible, have at least three classes, one for each grade. Classes should preferably be small, from six to ten pupils. In small departments place boys and girls together; where six classes are possible have separate classes. The superintendent should have general responsibility and oversight of the department. The class teachers should teach the lesson, visit their pupils between Sundays, and interest themselves in their activities. If Graded Lessons are not used, the superintendent may teach the Uniform Lesson to all the pupils, and the class teachers teach only the supplemental lessons. Each teacher should have an assistant, or class helper.

(2) **Facilities and Equipment.** It is very important that the Primary Department have its own room, separate from every other department of the school, large enough so the various classes will not interrupt one another. Good light and ventilation are highly desirable. As floor covering, linoleum or cork carpet is preferable to either carpet or rugs, and is reasonable in price and durable. Chairs of from twelve to sixteen inches in height should be provided. Medium weight, folding tables for class use will be found useful. Hooks for hats and coats are essential. Investment may well be made in a few really good pictures, of interest to Primary children. Pictures without relation to Primary interests should be excluded. The room should be bright, cheerful, and happy in appearance. Additional equipment desirable: Department table, bookcase kept in order, illustrative material, and song roll.

(3) **The Program.** *The Primary Department should have its own program apart from other departments of the school. There is no good reason why the Primary pupils should participate in the*

exercises of a general assembly. The department program should be carefully planned each week in advance; it should always include praise, prayer, offering, fellowship, and teaching as constituent elements. Variety from week to week may be secured by relating the songs, Bible reading, and memory verses to the lesson theme for the day. The music should be carefully chosen. The hymns should be simple, within the child's comprehension, reverent, and consistent with good sense and good taste. Doggerel, the hymns morbid in sentiment and funereal in tune, should be rigidly excluded. Some of the best should be memorized. Quiet music, unannounced, before and after the session, and between parts of the program, is an aid to orderliness and reverence. The objects of the offering should be explained. The superintendent should see that at least a part is used for benevolent objects. The fellowship service provides a place for the recognition of birthdays and for welcoming new scholars. Prior to the session the class helpers may occupy the early comers with simple handwork relating to the lesson of the preceding week. The entire program should be both joyous and worshipful; by means of it the foundations of habitual praise, worship, Christian fellowship, and service should be laid.

II. CONSTRUCTIVE TASK

1. Take for comparison the Primary child whom you know best: to what extent does this child correspond with the characterization given in this chapter? Wherein does he differ?

Thinking again of the Sunday school you know best:

2. Write a thoughtful statement on the work of its Primary Department, showing how in your judgment it might be strengthened.

3. Prepare a list of changes necessary in order to make the facilities and equipment of this school somewhere near ideal for Primary work.

III. MEMORY ASSIGNMENT

‘Those first affections, those shadowy recollections
Which, be they what they may,
Are yet the fountain light of all our day,
Are yet the master light of all our seeing;
Uphold us, cherish, and have power . . .
. . . Truths that wake to perish never;
Which neither listlessness nor mad endeavor,

Nor man nor boy,
Nor all that is at enmity with joy,
Can utterly abolish or destroy."

1. Distinguishing characteristics of the Primary child:
a. Controlled Activity; b. Increasing Self-consciousness; c. Tempered Imagination; d. Imitation of Persons.

2. The Primary child's intellect: Immense stock of ideas; reason awakening; reading interest developing fast; demand for certainty arises; memory power increasing.

3. Religious education of the Primary child: (1) Moral Training—obedience required; fact and fancy distinguished. (2) Religious Nurture—a. Environment, personal influence, beauty; b. Instruction, still the concrete, stories, simple reasoning, questions answered, object teaching; c. Nurture of the feelings, indirect; d. Training of the Will, through motor control and development of power to choose rightly.

4. The Primary Department: (a) Should be organized and (b) meet separately in its own room with (c) a program of praise, prayer, offering, fellowship, and teaching, and (d) a lesson which meets Primary interests and needs.

IV. QUESTIONS ON THE LESSON

What new features attach to the Primary child's world?

What prominent characteristics of the little child still persist?

Describe the outstanding interests of the Primary child.

What is to be said of the activity of the Primary child?

What is the significance of "showing off"?

How does imagination differ from the Beginner's imagination? Imitation?

Do children's "lies" involve guilt?

Give the principal facts concerning the Primary child's intellect.

What changes are to be noted in the feelings and the will?

What are the principal points of emphasis in the moral training of the Primary child? In the matter of his instruction?

How must nurture of the feelings be accomplished?

Why is direction of activity so important?

How will the religion of the Primary child be manifested?

Give the most important points concerning the organization of the Primary Department. Concerning facilities and equipment.

Outline a proper program for the department.

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. Organization of the Primary Department.

E.W.H.W. p. 124ff.

2. The Program.

E.W.H.W. p. 167ff.

3. Outside Activities.

E.W.H.W. p. 198ff.

II. *In the Library*

1. Characteristics of the Primary Child.

Pease, Outline of a Bible School Curriculum, p. 78ff.

2. The Problem of Discipline.

Wiggin, Children's Rights, p. 141ff.

CHAPTER XXVII

LATER CHILDHOOD

I. LESSON STATEMENT

1. THE JUNIOR CHILD'S WORLD

The Junior's world is peopled, not with fairies and other creatures of the imagination, but with real folks. He lives in a wonderful world, but the wonder attaches to things as they are, to the achievements of men of action, to places and the things which have happened in them, and to the manifold forms of animal and plant life. The world of nature is an open book to him, and he lives in as intimate fellowship with it as did primitive man. He has also awakened to a fuller understanding of what he reads and the world of literature is opening up to him.

2. THE JUNIOR IN HIS WORLD

Growth is slow, the health very good, and the appetite voracious. The body is gaining strength, resistance, and vitality against the strain of the years to come, and is well-nigh immune to contagion, exposure, and accident. The boy especially is light-hearted, care-free, and irresponsible. Yet he has a capacity for loyalty, and when this trait is awakened he will perform with fidelity tasks involving responsibility. He is outspoken, almost brutally frank. This is the age when the boy and his dog are inseparable companions. He knows no fear of the animal creation; it is sheer delight to him to catch a snake by the tail, chase an older girl with it, and finally place it in the school-teacher's desk. His conduct involves him often in contradictions, hard to understand, which he can no more explain than those who know him best. The girl is much like her brother, only somewhat less noisy and boisterous, and toward the close of the period likely to grow somewhat serious. Individuality here shows itself more plainly than before. The typical Junior, described in the child study textbooks, never existed. The teacher must acquaint herself with the individual pupil.

(1) **Interests.** The interests of the Junior boy center in outdoor life and sports. He wants to hunt, trap, go fishing, wander in the woods, build caves or huts. A bonfire has an irresistible charm. He often shows a marked constructive interest in some form of handicraft, mechanics, or electricity. Girls are more domestic, but

they also enjoy active, outdoor games. Both sexes take delight in regalia, the feathers and other decorations of the savage or the more sober decorations of buttons, badges, and uniforms. These signify to the Junior a preëminence of which he is very proud. Interest in collections is increased. Interest in reading is stronger and continues to increase throughout the period. The reading interests center in biography, travel, adventure, and history in which the element of action is prominent. The social interests are rapidly developing; Juniors crave companionship, but the sexes are now beginning to draw apart. The boy has a kind of contempt for his weaker, less adventurous sister, and the girl looks critically on her brother's rudeness and his lack of care for appearances.

(2) Characteristics. This period, again, has its own strongly marked characteristics. Of these the most important are:

a. **ENERGY AND ACTIVITY.** President G. Stanley Hall characterizes this period by saying, "Activity is greater and more varied than it ever was before or ever will be again, and there is peculiar vitality, endurance, and resistance to fatigue." Both boys and girls throw themselves into various forms of motor activity with absolute abandon, pure joy, and satisfaction. They despise ease; they want to do many and hard things. They seem led by an irresistible impulse to exercise every muscle, to match strength with strength, and to use every effort to excel. They must have variety; work, involving sustained effort of one kind, is distasteful. Their action is not of the noiseless variety.

b. **GROWING INDEPENDENCE.** The Junior has new self-assertion and independence. The dependency of early childhood has gone. The boy especially is a daring and adventurous creature, ready to act on his own initiative. He now has his first strong impulse to run away. The typical school truant is a Junior. Not infrequently he runs away from home. Two eleven-year-old boys drove out of Chicago one day last summer in a grocer's delivery wagon en route to Montana to shoot Indians. They were armed with an old musket and a toy pistol, and provisioned with a can of dried beef and seventeen loaves of bread.

c. **HERO WORSHIP.** The Junior is a hero-worshiper. At this age boys and girls must have a hero. The first element they look for is achievement; beyond this the boy is most likely to seek qualities of physical strength, daring, and courage. Other qualities, however, may make a strong appeal, and the character idealized, if the Junior is left entirely free to make his own choice, may be very different from what we would have chosen.

d. **THE "GANG" INSTINCT.** Toward the close of the period the social instinct begins to manifest itself strongly. Both boys and girls spontaneously form groups or "gangs." Probably four fifths of the boys are in at least one informal organization all the time; with girls the proportion is not less. These groups do not have the cohesiveness or tenacity which will later characterize them. They are easily broken, and new ones as easily formed. While there is a marked craving for companionship, individuality of action is still strong. Team play is not yet at its best.

e. **LITERALNESS.** The imagination of the little child as applied to the everyday world about him has gone; the Junior has ceased to live in the world of fancy. He does not care for imaginative play; he is matter of fact and wants exact statement. His interest in fairy tales has declined; he now prefers narratives which present experiences of real persons.

(3) **The Junior's Intellect.** The powers of reasoning are somewhat increased. A real interest is manifested in puzzles, riddles, and guessing games. *The golden period for memorization is at hand.* Memory is mechanical; sufficient drill will fix anything in mind. This is the time in life to learn languages.

(4) **The Junior's Feelings.** The Junior's feelings are strong but not deep; they are changeable and transient. Toward the latter part of the period the girl begins to become sentimental.

(5) **The Junior's Will.** The personal will in this period begins to assert itself somewhat strongly. The Junior is more self-assertive. His will is not sufficiently developed to give his decisions and choices permanent significance; he is changeable and not infrequently strongly reverses himself.

3. RELIGIOUS EDUCATION OF THE JUNIOR

(1) **Moral Training.** *The Junior age is the nascent period for habit formation.* Habits are now formed more easily than at any other period of life and are more permanent. Attention must be given to the formation of right physical habits, moral action, manners, and religious observances. Respect for law, learned earlier, should be strengthened and obedience to it insisted upon. Fair play in all games should be inculcated. The group life into which the Junior has entered now constitutes for him a new social order. His first desire is to stand well with the other members of his "gang"; he accepts unquestioningly the laws of the "gang" as his rules of conduct. If the group has one or two boys of deficient training, the standards of the group may fall far below those

of the better boys. It is of first importance, therefore, that the Junior's associates be of the right sort. Often the first necessity in changing a Junior's conduct is to change his or her companions. Parents should be appealed to that the home be made the central influence and deciding factor in the forming of companionships. If the coöperation of parents can be secured and the homes opened for pleasant evenings together, the Junior class may be constituted the "gang." The loyalty of which he is capable must be made the basis of moral appeal. To allow him to feel that you doubt him, or do not respect him, is entirely to lose influence over him. Judge Lindsey, of the Juvenile Court of Denver, explains his success in dealing with delinquent boys by the fact that he appeals to their sense of honor and loyalty. He shows them that his success depends upon their keeping faith with him; they feel that he believes in them and trusts them; they will "stand by the Judge."

(2) Religious Nurture.

a. ENVIRONMENT. Next to his need for the right kind of companions, the Junior needs live, present-day adult heroes. Whereas earlier the child imitated the *actions* of people, he now imitates the *qualities* which he discovers in others. Would that every Junior boys' class might have a strong, noble Christian man to be "hero first and then teacher," and every Junior girls' class a woman of like type to serve this same need. As President King has so well said, "No teaching of morals and noble ideals by precept is quite equal in effect and influence to the bringing of surrendered personality into touch with a truly noble Christian soul." Hero worship there is bound to be; if the Sunday school fails to provide the heroes, some other agency will do so. At its best, this instinct means the assimilation of high ideals, the emulation of strong characters, the formation of right habits, the foundation of true and noble living; at its worst, it means admiration of brute force, developing lawlessness, the formation of destructive habits, giving license to worst instincts—a life crippled and doomed before it has been launched under full sail. To be a Junior's hero many things are desirable; a few are positively necessary: you must be able to act energetically and strongly; to do things, some of them surpassingly well; be master of yourself, your moods, your tempers, and modes of expression; be frank and genuine, and know what you attempt to teach.

b. INSTRUCTION. In this period the materials best adapted for religious nurture through instruction center in the activities of heroic characters. It is not a time for the discussion of abstract

ideals; they will have little effect. The teacher should not attach the label of hero to the character studied, or even urge the pupils to do so. Allow the achievements to make their own impression and the verdict to come as a spontaneous tribute. The Junior needs now to know about God as Creator and Ruler, whose supreme activities in the creation and government of the universe will compel his admiration and homage. He needs to know about Jesus Christ, his Kingly rule, the deeds which manifested his power—how those who accepted him as their ruler and leader became capable of deeds of might and heroism, men of power and achievement. The fact that the Bible is the greatest treasury of deeds of true heroism which we have will deepen the Juniors' interest in it. These boys and girls need now to be shown the terrible cumulative consequences of wrong action. The fact of the presence of sin in the world needs to be made very clear to them and abhorrence for it cultivated. The significance of individual choice needs to be shown and the consciousness of responsibility for it awakened.

It is to be recognized that the reading interest affords one of the finest opportunities for instruction. History in which action is made prominent, appeals. The literature of hero legend and chivalry is attractive, and it should be gleaned for its choicest contributions. The religious teacher should be able to guide her pupils to the best in biography, history, poetry, and fiction. The discrimination of Juniors is not developed, and unless they are given counsel and guidance they will not always choose wisely. The injury of bad books is incalculable. All the work of the Sunday school for the pupil may be negatived and undone by the reading of a few trashy books. The Sunday school teacher should make it his business to know what books his pupils are reading.

The Junior's ability to memorize should be utilized. This is the time for him to learn the outstanding facts about the Bible: its great divisions, the number and names of the books in each; authors, periods of the history, names of prophets and apostles, great chapters and other important facts. The memory should be stored with the choicest Bible verses. Never again can they be so easily learned, and they will wonderfully enrich the religious life. It is questioned whether the child should be required to memorize abstract doctrinal statements, such as are given in most catechisms, and with which his experience has no point of contact.

Definite tasks for home work should be assigned; slight assignments at first, gradually increased. The faithful performance of the assigned task should be required. To allow boys and girls to

neglect what the Church through its Sunday school asks of them is a serious mistake. It tends toward the development of a habit which has profound consequences of neglect and indifference to religion in later life.

c. NURTURE OF THE FEELINGS. Desired feelings may be stimulated by holding before the pupil actions which grow out of them. Love of truth, respect for honesty, integrity, and the right are greatly to be desired in these boys and girls, but they will not come by command or entreaty. Altruistic love may now be awakened by picturing the need of others, or, better still, by bringing the child to see the actual conditions which he may help to relieve. There should be no effort to produce unnatural religious feelings in the child. The religion of the Junior is essentially joyous. The feelings most to be desired are the spontaneous joy and gratitude which arise in the child's heart as he contemplates the love and care of the heavenly Father, and awe and reverence as the sublime majesty and greatness of the Creator come to be more fully understood. Sometimes, deeply and permanently injurious work has been done in children's meetings by working upon the feelings. A child should not be encouraged to give public utterance to feelings the genuineness of which may be open to question. On the other hand, the teacher should encourage the confidences of the pupil, even draw them out in conversation. Juniors are naturally reticent in speaking of their fears, hopes, anxieties, and aspirations. Not infrequently they have secret anxieties which should be relieved. A teacher writes to the author: "I remember when a Junior of trying to comprehend eternity until I felt my head nearly bursting. I found a book of seven sermons on the unpardonable sin; decided I had committed it; had terrible dreams of the devil coming after me, and suffered almost intolerable agony."

d. TRAINING OF THE WILL. The secret of effective will-training is comradeship rather than compulsion. The Junior's plans and ideas are very dear to him and they are the kind that go not out by force. "The natural reaction of a 'you shall' is an 'I won't.' The human animal was not made to be driven, and this is one of his glories." But these boys, and girls as well, are responsive to the love which manifests itself in sympathetic companionship, and by that bond are easily led. Even religious exhortation too often repeated becomes tiresome to Juniors and tends to alienate rather than persuade.

The Junior should be led to make his own decisions, rather than that another should make them for him. As exercise of the muscles

of the arm results in increased strength, so exercise of the will increases its power. Self-activity is necessary. Any number of moral decisions made for a boy will not impart moral strength to him; he gains in power of resistance only by saying "no" for himself. It is the teacher's part to make distinctions clear and to point out consequences, then lead the pupil to make his own decision. It is very important that in this period the will be exercised in right ways; later there will be conflicting impulses not now existing.

(3) Direction of Activity The unmeasured energy of the Junior must be expended in right ways because habits are constantly being made in its expenditure. A related truth is that if Christian service is to be placed on the basis of habitual action rather than on chance impulse, a beginning must be made now. What the pupil does as messenger, usher, assistant secretary, member of choir or orchestra is not merely a present help to the school, it is writing the law of service into his members, it is the most effective part of his religious education. It strengthens his religious purpose and broadens his conceptions of the religious life. By proper direction the Sunday school may develop religious habits which will be permanent. Service for others in direct personal ways should be systematically planned. Giving of money should be emphasized. The pupils themselves should be given an opportunity of considering causes to be contributed to, and gifts should always be voted by the class. Natural interests may be utilized in developing the habit of doing for the Church. For example, the collecting interest may be utilized in securing a collection of pictures for illustrative work, objects for the missionary cabinet, or pictures and objects showing Bible manners and customs. In every possible instance the school should have a Junior choir. Many a superintendent wears himself out doing little things which boys and girls would gladly do for him to their own great profit. It will be found highly desirable to have *pupils' class organizations*, or in the small school *an organization including all the pupils of the department*. There should be no rigidity of form; frequent changes will be found necessary. Junior interests, presented above, will suggest features which should be emphasized. The Junior Department organization or society may well have meetings in addition to that of the school session, and have charge of all the activities of children of Junior age, for which the Church undertakes to provide.

(4) Results to Be Expected. A fixed habit of prayer should exist. It may be often perfunctory, but the habit is in itself important. "Habitual prayer to God is the starting point of spiritual reli-

gion." Not infrequently there may be during the period the awakening of something of spontaneous interest in prayer. The religion of this age is not introspective. The boy and girl should not be expected often to give expression to the feeling side of religion. Though they have a genuine love for the heavenly Father, this is not a time when they will naturally say much about it. They should not be unduly urged, for urging might easily lead to insincerity. Above all things we must cherish genuineness; for any expression to be made which is not genuine is a misfortune. They should be expected to express their religious interest in kindly ministries and in doing things for Church and school.

The child who has been taught from infancy that he is God's child, and who has come to think of himself as a Christian, should not now be urged to repent and turn to God as adults are exhorted to do. Such a course is contradictory, and the child will not fail to see the contradiction. It is sure to cause confusion, and it is likely to make him question the teaching of the past. He has no sinful past, such as the adult has, from which a radical break is required. The natural course is a gradually forming purpose, constantly strengthening and deepening as the free personal will develops, accompanied by a like development of the feeling life. With some there may be visible during the Junior period no deeper manifestation of the religious life than conformity to religious observances; if the habit of these is well established and the work of instruction has been well done, the inner commitment will surely come later. With others there is certain to be a marked deepening of religious interest, and in many an awakening to a new spiritual consciousness, bringing with it a new filial sense toward God as Father, and readily manifesting itself in a personal commitment to the Lord Jesus Christ as Friend and Saviour. As a result there will be a desire manifested to publicly confess love for the Father and for the Saviour by reception into membership in the Church.¹ Those in whom such a desire prevails should be received and heartily welcomed. It is an exceedingly serious thing to deny admission to the Church to any boy or girl at any time when a strong desire to come into the Church exists. The child is sensitive; rebuff may be deeply felt. A little later there will be strong influences pulling in the opposite direction; if refused admission now, he may later

¹Of the children in the Sunday schools of the Methodist Episcopal Church, as well as a number of other churches, many have been baptized in infancy. If the best traditions of the Church have been adhered to, they are recorded and recognized as probationary members of the Church. If this is the case they should now be received into full membership.

turn away from the Church and eventually from the religious life. Reception into Church membership with appreciation on the part of the Junior that it involves a free giving of himself to Jesus Christ and a fuller acceptance of his leadership is most excellent preparation for the storms and struggles of early adolescence. Making allowance for exceptional circumstances and cases, the members of the Junior Department should be expected to unite with the Church before passing on to the Intermediate Department.

4. THE JUNIOR DEPARTMENT

(1) Organization. Ideally, the Junior Department will have its own ample department room with full department organization, including superintendent, assistant, secretary, librarian, pianist, and teachers. If inadequate equipment makes it necessary for the Juniors to meet as a part of a general assembly, there should be at least a department superintendent charged with responsibility for the strictly departmental work in connection with the lessons, promotions, and activities. If there are a sufficient number of pupils, there should be one class of boys and one of girls of each of the four grades. In a smaller department two grades may be combined, making two classes of boys and two of girls.

(2) Facilities and Equipment. If the department has its own room, effort should be made to make the furnishings and equipment complete and fitting. A few well-chosen pictures should be on the walls; among them good copies of "The Child Samuel," by Reynolds, and "The Boy Christ," by Hofmann. General equipment should include piano, superintendent's and secretary's desks, blackboard, class tables, library case, a large mounted song roll with hymns for memorization, and records and accessories for the classes. Models of Oriental houses, sheepfolds, and other objects may gradually be acquired, likewise objects from mission lands. *Every thoroughly equipped Sunday school will have a Geography Room with standard flat maps, relief map of Palestine, and a sand table.* The Juniors will make good use of such a room.

(3) The Program. Much will depend upon the program for the lesson hour. Junior Department programs are prepared and issued to accompany the International Graded Lessons and are excellent. Where these are not used the superintendent should invariably carefully plan the program in advance. It should include worship in praise, prayer, and offering; instruction; and expressional work (See Handwork, pp. 294f.) A prominent place should regularly be given to memory drills, of which a wide variety may be used. Re-

sponsive Scripture readings and singing of hymns should be from memory. The offerings should provide for education in benevolence by regular contributions to definite objects. Martial music has a strong appeal. Such hymns and tunes should be given a permanent place in the Juniors' minds by memorization and frequent use as: "Stand Up, Stand Up for Jesus," "Onward, Christian Soldiers," "Brightly Gleams Our Banner," "It Came Upon the Midnight Clear," "Hark, the Herald Angels Sing," "Brightest and Best of the Sons of the Morning," "Hark, the Voice of Jesus Calling."

II. CONSTRUCTIVE TASK

1. Take for comparison a Junior boy or girl with whom you are intimately acquainted: To what extent does the characterization of the Junior in this chapter fit? Wherein is it inadequate? Wherein is it overdrawn?

Considering further the Sunday school you know best:

2. Write on the provision for work with Juniors in facilities and equipment. Wherein can it be improved?

3. Prepare a constructive statement on the teaching in the Junior classes, applying such tests as the following: Are the pupils familiar with their Bibles? Do they locate references easily? Are they becoming acquainted with the great characters of the Bible? What great passages have they memorized? How many of the great hymns of the Church do they know? Are they forming habits of service? What proportion of them have united with the Church?

III. MEMORY ASSIGNMENT

"Blessings on thee, little man,
Barefoot boy, with cheek of tan!
With thy turned-up pantaloons,
And thy merry whistled tunes;

O for boyhood's painless play,
Sleep that wakes in laughing day,
Health that mocks the doctor's rules,
Knowledge never learned of schools.

—John G. Whittier.

1. Characteristics: a. Energy and Activity; b. Growing Independence; c. Hero worship; d. "Gang" Instinct; e. Literalness.

2. The Junior's Intellect: Powers of reasoning somewhat increased; the nascent period of memorization.

3. Religious Education of the Junior: (1) Moral Training—formation of right habits; obedience to law required; right associates secured; loyalty appealed to. (2) Religious Nurture—a. Environment—live heroes; b. Instruction—materials, the activities of heroic characters, God as Creator and Ruler, Jesus Christ as King, the Bible as treasury of heroic deeds, reading guided, memorization; c. Nurture of the Feelings—through actions growing out of desired feelings, not by working upon the emotions, encouraging confidences; d. Training of the Will—comradeship, exercise of the will in right decisions. (3) Direction of Activity—in ways of simple, helpful ministry.

4. The Junior Department: Ideally, will have (a) full department organization and (b) meet separately in its own room, with (c) a program which gives prominent place to Bible drills and best memory hymns, and (d) a lesson which meets Junior interests and needs.

IV. QUESTIONS ON THE LESSON

- Describe the Junior's world; the Junior himself.
- What are the strongest interests of the period?
- What is to be said of physical activity in this period?
- Name and describe the other leading characteristics of the Junior.
- What are outstanding facts concerning the intellect?
- What can you say of the feelings? The will?
- What are the most important points in the moral training of Juniors?
- What is the chief requirement to be met in providing right environment?
- Give the most important points touching instruction.
- What are the principal suggestions on the nurture of the feelings?
- What are the two chief essentials in will-training during these years?
- Show why direction of activity is now important.
- Describe the religion of the Junior.
- Describe ideal organization for the Junior Department; desirable equipment.
- Give the most important points concerning the program; the lesson.

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. Junior Department Organization.
J.W.H.W. Chap. V.
2. Junior Department Equipment.
J.W.H.W. Chap. VI.
3. Junior Activities.
J.W.H.W. Chap. XVIII.

II. *In the Library*

1. Characteristics of the Junior.
Youth, Hall, p. 1ff.
2. Development of the Individualistic Instinct.
Fundamentals of Child Study, Kirkpatrick, Chap. VI.

CHAPTER XXVIII

EARLY ADOLESCENCE

I. LESSON STATEMENT

1. THE INTERMEDIATE'S WORLD

The Intermediate has been led out into a broad and open place. Before, as a child, he only saw men as trees walking; now his eyes are open and he sees men clearly. He begins to be conscious of the bigness of things, of the multitudinous life about him, of the inner meaning of its incessant activities. For the first time the world is before him.

2. THE INTERMEDIATE IN HIS WORLD

The years from fourteen to sixteen in boys and from twelve to fourteen in girls are those of greatest growth. Some of the most important organs of the body, including the lungs and the heart, increase rapidly in size; the arteries become one third larger; the senses are strengthened. The growth of the muscles proceeds so rapidly that fine adjustments are difficult, hence awkwardness results. This is the period of *puberty, the most significant crisis between birth and death*. By this physiological new birth, the child becomes the man or woman. It is accompanied by a psychological new birth, a birth from "egoism and isolation to altruism and society." The term now most commonly applied to the whole period from the first awakening of the new powers to the attaining of full adult strength is *adolescence*. Its limits vary in different individuals, the beginning coming anywhere between twelve and fourteen, and the close at about twenty-four or twenty-five. The period is divided into early, middle, and late adolescence. Early adolescence includes the years thirteen to sixteen, with which the Intermediate Department corresponds.

The Intermediate is a new creature. The deep, strong impulses are taking form within his soul, the great passions and controlling ambitions are coming to life, the social instincts are taking new and more definite and stronger form. The spirit of heroism is born within him. There is a new liking for adventure and an accompanying daring which scorns risk and danger. These changes pave the way for terrible assaults of temptation. The strengthened muscles and new powers cry out for exercise.

(1) **Interests.** The interests are widened and deepened. The ambitions and ideals of the adult spring forth full grown in this period; all of the permanent interests of the adult have their origin, or are greatly strengthened. The boy often wants to make a living for himself, hence his desire to leave school to go to work. The reading and study interest centers in the lives of the great heroes and pioneers of the race. The interest in poetry, music, and art is often greatly increased. Social interests increase rapidly. Physical recreation and sports are attractive. The superabundant physical energy seeks motor expression.

(2) **General Characteristics.**

a. **INDEPENDENCE.** There is a new spirit of independence with a marked decrease of fear of authority. Parental restraints previously respected, if now enforced, not infrequently result in a serious break between child and parent. It should be understood that this is not a child's rebellion against authority, it is man's independence asserting itself; it is youth realizing its right to make its own decisions and to live its own life.

b. **DEVELOPING SOCIAL INSTINCTS.** During the first years of the period sex repulsion continues; then a change comes and the sexes begin to be mutually attracted. Few of either boys or girls go through the period without a first love affair. The gang instinct reaches its culmination at about thirteen and gradually declines. Team play is now at its best. A sacrifice hit is a genuine pleasure. This is not a surface characteristic. Life has become altruistic through and through. The Intermediate counts all things of self as nothing that he may serve others. There is a strong desire for companionship. Boys and girls must have company; they cannot bear to be alone.

c. **DESIRE FOR LEADERSHIP.** This may seem contradictory to the last named characteristic, but it is not essentially so. It is another form of manifestation of the new selfhood. There is a fondness for organizations and offices. The pupil desires to excel, to beat his own record, to make a name for himself. The first strong purposes to reform the world and to right old wrongs are now expressed.

d. **SPIRITUAL AWAKENING.** Toward the latter part of the period there is almost certain to be a spontaneous spiritual awakening of very great significance. During childhood, religion is largely a matter of custom and habit; it consists principally of outward observances; belief and observance of religious forms are imposed from without. Now it becomes more intimate and personal; it becomes a part of the inner consciousness. Just as there is a birth

of a new self-consciousness there is a birth of a new religious consciousness. Sometimes this comes before the beginning of the Intermediate period, but with very many it comes at about sixteen. It is accompanied by a new interest and joy in religious observances; prayer is no longer the repetition of words, it is communion with the Great Companion.

(3) The Intermediate's Intellect. The Intermediate is strongly inclined to think his way, to demand reasons that satisfy his mind. The age of credulity has passed. He is now able to reason and he wants to understand. It is not enough that authority pronounces its verdict; he demands to know how the verdict was reached. The Intermediate is critical; he is not at heart a doubter. Clear, logical reasoning satisfies him, but he knows more than he is usually given credit for knowing, and he despises shallow intellectual pretense.

(4) The Intermediate's Feelings. With the beginning of the period the feelings extend over a wider range, and become deeper and more intense. The emotional nature is easily stirred. Despondency is not uncommon, and is sometimes very strong. It may be varied by spells of elation. There is a strange, strong feeling of loneliness which not infrequently is almost overpowering. Unsteadiness, restlessness, and wavering prevail to an extent which makes emotional instability one of the most marked characteristics of the period. While self-will and combativeness come early and develop rapidly, sympathy, dignity, self-reliance, and responsibility are slower in their development, and this likewise results in a lack of balance. Nevertheless, the ideals are now taking on permanent form.

(5) The Intermediate's Will. The powers of will receive a new infusion of strength and crave expression. The Intermediate is no longer satisfied to have his decisions made for him by another. His will must now assert itself. Its range is wider and its basis in feeling is stronger and deeper. Accompanying the development of the new bodily powers and functions, increased muscular force and strength, and a new social consciousness, the question arises, "What shall I do with life?" Before this period has passed the form of answer to that question will have been largely determined.

(6) Summary. The Intermediate has left childhood behind and has not yet found himself as an Adult. He cannot at once organize his new experiences or adjust himself to new conditions. He has not learned to express himself well. Both boy and girl are almost sure to act frequently on sudden impulse; it must not be thought strange if they exhibit sudden bursts of passion. The boy may be

an entirely different being by turns—kind, good, and tractable for a time, and then cruel, harsh, angry, and disobedient. He should not be condemned as wholly bad because of occasional transgressions. Under sudden impulse, he may commit some lawless act which later he will regret quite as keenly as parent or teacher. Or, again, he may appear at times self-conscious and bashful, shy and reticent, and at other times exhibit a spirit of braggadocio and forwardness. The girl is a different being from the boy, but contradictions may be expected in her. She is likely to be governed more by intuition than reason. Often no more satisfactory explanation of some strange act can be secured than “I just wanted to do it.” She ardently desires to be attractive and gives much attention to her appearance. The girl who has been a serious child may now exhibit strange coyness and coquetry. It must be understood that the period is a time of sharp contrasts and conflicts; contending forces battle within the heart. The Intermediate seems a complex and puzzling creature to all who are interested in him, but this is a much more trying time for him than for anyone else. He is the least understood, least sympathized with, and most harshly criticized member of the human family. The lack of success in religious work with young people has been largely due to this fact. It has not been entirely due to indifference and inertia; the Sunday school has not known *what to do* with the Intermediate. A compelling need is that we should study to know him and to understand him, in order that we may deal both sympathetically and intelligently with him.

3. THE RELIGIOUS EDUCATION OF THE INTERMEDIATE

(1) **Moral Training.** The strongest and surest basis for character development in this period is to be found in the religious feelings. The moral peril which finds its basis in sex becomes acute with the new development of the physical powers. Instruction should have been previously given by parents, but nothing is more often neglected by them. Help may be given by aiding youth to understand and appreciate the fundamental importance and sanctity of the sex function.

(2) **Religious Nurture.** *The supreme importance of the Intermediate years for religion has been universally recognized.* With primitive savage tribes it was the age when by peculiar religious rites the youth was initiated into the full fellowship of the tribe; in many religious institutions it is the age of confirmation. Modern scientific study has demonstrated that there is sound psychological

basis for these practices. The conditions in the life are now right for such a response to the call of religion as was not possible earlier. The great deeps of the soul are stirred; the whole spirit is crying out for the satisfactions of religion; the youth is now ready to surrender himself without reserve. The appeal of all appeals to be made to him is to follow Jesus Christ in living and service, to publicly acknowledge him as Leader and Saviour, and to give up every known sin. The spiritual awakening is to be eagerly looked for by the teacher, and every manifestation of its coming is to be encouraged.

a. ENVIRONMENT. The youth needs comradeship above all else. He craves it. Companions he will have. He is highly susceptible to influence. He thinks himself a man, but he has neither age nor experience to decide for himself the great issues of life. He cannot be expected to show the childish dependence upon others which characterized his younger years, but he never before so greatly needed to be girded about with the silent strength of other lives brought into close fellowship with his own. He will not ask advice nor assistance, nor will he allow you to speak for him. But if you have his confidence, and if you live before him the decisions which you want him to make, he will choose rightly. Above all, the Intermediate needs the comradeship during these years of the ever present Friend. It should be borne in upon him that personal association with Christ is a certain source of inspiration, encouragement, and strength.

b. INSTRUCTION. We have seen that the interest of the Intermediate centers in the heroic. He delights in chivalry. He craves accounts of daring, of adventure, of courageous and heroic living. He has little use for the recluse, the devotee, the traditional saint. He admires the pioneer and the soldier; peril, hardship, and endurance appeal strongly. It is very evident that biography is the lesson material which will have the strongest appeal, but it must be biography of the right sort. If in concrete form, in the biographies of religious pioneers and heroes of the ages, the strong, active, heroic Christian character be presented, ideals and plans for life conforming thereto will be formed. If, in the lives of those who have wrought most nobly for God, these qualities which have a natural appeal to the Intermediate be skillfully and strongly presented, his whole nature will be pointed in the direction of Christian achievement. Now is the time for the life and character of the supreme Hero of the race, Jesus Christ, to be so presented that the youth will become intimately acquainted with him. Frag-

mentary, superficial teaching here is deplorable. The pupil should be led to know with thoroughness the whole earthly life of Jesus; led into such intimate association with him through the study of all the incidents of the gospel history that he will catch his convictions of God and truth, share his feeling toward the Father and toward men, and take upon himself the purposes of the Kingdom.

His tendency to be critical must be remembered, and appeal made to his reason. In teaching, something must be left to the intuition of the pupil. He will resent even the implication that he is not able to draw a proper conclusion, or to make the application. Scanty materials, barely presented, will not do. There should be wealth and variety of material; it should be suggestive rather than too matter-of-fact. Appeal should be made to conscience and to reason, as well as to the sentiments. Memory is strong and memorization should be continued.

c. NURTURE OF THE FEELINGS. The most important suggestion to be made is that when the new expressions of interest in others—sympathy and the desire to help—come, they be promptly utilized. "How will you show your sympathy?" should be the teacher's question. If the pupil does not know of a plan, it is for the teacher to suggest one and make its execution possible. To fail to find an expression in action for the budding altruistic feelings is to stifle their life. If the feelings which should normally reveal themselves at this time seem to be absent, secure the actions which are their natural expression, and it is almost certain that the feelings will follow. Here again the importance of example must be urged. "Nothing is more contagious than a feeling." The teacher whose sentiments and feelings of the right kind are strong and deep will have the satisfaction of seeing them reproducing themselves in his pupils.

d. TRAINING OF THE WILL. The tremendous importance of these years arises from the fact that they inevitably lead up to years of life decision. The middle teen years are the period of life when, for most people, the issues of destiny are essentially determined. It is not merely that this is a time of strife, of tumult, of conflict, of newly developed forces. The strife has issue, the conflict determines life ideals, purposes, career, destiny. Supreme life questions are to be decided. Great choices are to be made. Shall they be of good or of evil, of the higher or of the lower, for God or against him? During the Junior period and the first years of the Intermediate the boy and girl should be led to the exercise of their own wills and to the self-regulation of conduct. It is a serious mistake to deny freedom to exercise the will after it has become an adequate agency

for the direction of conduct. Very often parents and, less frequently, teachers insist upon making decisions for boys and girls when they should be guiding them in self-direction. When the independence of adolescence has come even the guidance must be indirect; a direct suggestion will be resented.

(3) Direction of Activity. In the early part of this period, as before, the "gang" spirit must be recognized and used. Opposition and repression are certain to result in failure. Direction may make the "gang" and the class coincide. (See below under "Forms and Methods of Department Work.")

(4) Religious Results.

a. A COMPLICATED PROBLEM. Unless it is realized that religious work with the Intermediate is complicated and intricate, disappointment and discouragement are certain. Every kind of work with him has its difficulties. It is hard to keep him in school.

The developing sense of freedom often becomes license to do anything; lessening restraint and decreased respect for authority tend to lawlessness. Misdirected native tendencies take on an evil character and often rapidly strengthen until criminal acts against both property and persons are committed with impunity. Many of the most horrible and atrocious crimes are committed by lads under twenty. Our cities have hosts of youths who are lawbreakers, many of them vicious criminals. The machinery of the courts is kept in motion by youthful criminality. Smaller cities and towns have their crowds of loafers and toughs. The parting of the ways came during the Intermediate years; the start was made in the break with the school or the Sunday school, or both. It was followed by what seemed slight deviations from the path of rectitude; once started in the wrong way, it is a short, quick journey to moral bankruptcy.

In the very nature of the case we must expect difficulties in our religious work in the Intermediate Department. It must not be thought strange if in some cases we find the Intermediate odd, puzzling, and disappointing. He is often a puzzle to himself. If we have patience and sympathy and understanding; if we are prepared to meet difficult situations and not lose heart; if we are content to work on, though we do not see immediate results in all cases; if we are determined to prove ourselves friends, even to the boy who is not a friend to himself, our complicated problem will be simplified and we will win.

b. FORMS OF RELIGIOUS EXPERIENCE. The spiritual awakening normal to these years need not be in the nature of a distinct break

with the past. *Normally, it ought not to be.* It should come in the process of *growth*, as a development of the religion already existent in the life.

For these pupils have a religious life. It is absolutely essential for work of the largest fruitfulness that this should be clearly recognized. Little children are religious. Jesus Christ recognized them as members of his kingdom. Unless they have by definite, conscious act broken with the religion of early childhood, these Intermediate pupils are also religious. They may be impulsive, boisterous, impatient of restraint, and may seem unresponsive, yet they have within them that grace of God given to every child. They are not perfect Christians. They come far short of what adult Christians ought to be. They are not yet adults; they are coming into adulthood. *Likewise, under proper influence and instruction they will come into fuller religious consciousness, clearer realization of their life with God, and a more perfect service of God and their fellow men.* There will come a time when a definite commitment and a public acknowledgment should be made. This will be a *ratification*, not a *reversal*. It will be the grateful acceptance by full, free personal choice of the grace of God bestowed upon childhood. The teacher who tactfully, sympathetically, and devotedly aids this choice is the one who is to be credited with "bringing these boys and girls to Christ." "Is this, then, 'conversion'?" some one is likely to ask. If "conversion" is to be limited in its meaning to a change from the conscious sin and alienation from God to obedience and favor, no. If it is to be thought of in a broader sense, yes. The significance of conversion is in its results, namely, *establishing the life of God consciously in the soul of man.* It is just this which we have been describing.

We must not expect the development of the religious life to proceed in exactly the same way in every case. There are as many "varieties of religious experience" as of temperament, disposition, and child-training. We must seek our clue in the individual with whom we are dealing and seek to develop him according to the God-given law of his own nature.

Sometimes among Intermediate boys and girls we may find those who before coming into the department willfully and deliberately turned against God. There are some rebels, even among children. By unfortunate associations, by the example and influence of ungodly older people their hearts were hardened. Of these there must be demanded the submission always to be required of rebels. But we must be very careful not to impute rebellion where it does not exist.

Also we must realize and beware of the subtle power of suggestion. The religious life of many a child has been ruined by the repeated suggestion that he was "bad," "sinful," and "not a Christian." We can help boys and girls more by making them feel that we believe in them, and in their desire to be what they ought to be, than in almost any other way.

c. REGISTERING THE NEW AND DEEPER PURPOSE. As suggested above there should be some open public expression during the Intermediate years of the free, personal decision to love and serve God throughout life. This decision should be regarded and expected as a natural expression of the spiritual awakening of these years. It is necessary that proper opportunities for such expression be afforded at the appropriate time. The Intermediate will not be likely to make them for himself. The teacher, the pastor, and the parent should consult together and coöperate in securing the form of expression agreed upon as desirable in the case of each pupil. Decision is not to be forced; on the other hand, earnest, faithful, tactful means must be used, in order that the life decision shall be made and registered before these years are past. If the pupil has not come into the Church during the Junior years it should be confidently expected that he will now unite with the Church as one means of expressing his deeper, freer, more vital religious life, and a profession of his purpose to live for God and men.

4. THE INTERMEDIATE DEPARTMENT OF THE SUNDAY SCHOOL

(1) **Organization.** No department of the school calls for more careful and thorough organization than the Intermediate Department. There should be, at least, a department superintendent, a secretary who will keep accurate and permanent department records, teachers who will remain within the department from year to year, a chorister, and an organist.

(2) **Administration.** If possible, the Intermediate Department should assemble in separate session. This will be a smaller and more compact body, more easily managed, with less tendency to disorder, and the program may be especially adapted to Intermediates. The program should provide for worship, instruction, and expression. In some cases, especially where the church building is small or not well adapted to school purposes, the Intermediate Department may hold its session at a different hour on Sunday from that of the other departments. A well organized department might well hold a week afternoon session in addition to its Sunday

session. The needs of Intermediate pupils for religious instruction make an abbreviated hour once a week altogether inadequate. An extra session would not only make more thorough work possible, but would also provide an opportunity for supplemental courses. Provision should be made for regular annual promotions into and out of the department. Much may well be made of Promotion Day. A department certificate should be used.

The great majority of Sunday schools are so situated that it is impossible to assemble each department of the school separately. Many schools cannot have more than two or three separate simultaneous assemblies. *Wherever it is at all possible there should be at least a Secondary Division Assembly, including the Intermediate and Senior Departments.* This provides for the separation of the classes of these departments from the lower grades on the one hand, and from the Organized Adult Bible Classes on the other. Where this is done the plan of organization suggested above may well be altered to correspond; thus instead of two separately organized departments there will be one, the Secondary Department, or Division, including all pupils from thirteen to twenty years inclusive. The plan is attractive to the younger pupils because of the opportunity of being with those somewhat older; the older pupils may be trained in service by using them in work with the younger.

Here is where the work is most difficult, the losses most severe. Good management decrees, therefore, that major stress be placed upon this part of the work. The Intermediates have too long been neglected, to our shame be it said. There is very much to be urged by sound sense in favor of considering and treating the Secondary Assembly as the main assembly of the school. Both in age and in possibilities of effective religious effort the Intermediate grades are the center of the school. Let them be so treated.

(3) Forms and Methods of Department Work. If the department is small, the boys may be formed into a department organization or club, and the girls into a girls' society. Where clearcut lines of cleavage separating natural groups are not apparent, there are strong advantages in carrying on the activities of a *small department* through a single organization for the pupils of each sex. Such organization will give opportunity to utilize the new social instinct. The organization as a whole should engage in some interesting religious activity. It should go out not only in imagination but in deed into the community and into distant fields in definite service.

Whatever organization be adopted, use should be made of the

principle of self-government. We owe it to the pupil to develop this instinct, which just at this time is craving expression. Besides, we will find that our success depends upon it. Boys who are reported to be fractious and uncontrollable often appear so because an effort has been made to force an alien control down upon them rather than expecting them to control themselves. Incurable boys are mostly boys who are not understood. Their natural powers have been opposed instead of utilized.

The girls of an Intermediate Department may organize as local conditions seem to suggest. The nature of the activities undertaken will, of course, differ from those of the boys' organization. Large emphasis should be placed upon the philanthropic work, which appeals especially to girls of this age. There should be opportunities for the girls to do something with their own hands for the Church, and for some objects of need in the community, as well as to give to distant missionary fields.

The physical and social features of the girls' organization should be provided for suitably. During this period, the boys and girls will prefer to have most of their athletic and social times independently of each other. Occasionally, however, they should unite for good times under proper supervision.

Where the department is sufficiently large to have two or more classes of boys and the same of girls, *preference should be given to class organization over departmental organization of pupils*. Class organization is a powerful factor during these years in holding and increasing the activity of the members in religious and social work. It will not be found difficult to organize an Intermediate class. Organization is in accord with a natural instinct of the period. Intense interest will be taken in forming the organization if the boys or girls are given a hand in formulating the plans. A class name, class motto, class badge, the class meetings will all be objects of pride and enthusiasm. The organization should be simple, pliable, and easily subject to change. There should be class officers and standing committees, and responsibility should be placed upon officers and committee members rather than borne by the teacher.

To Intermediate classes which conform to a minimum standard of organization a Certificate of Recognition is granted.

(4) Facilities and Equipment. The ideal calls for a separate room with provision for separate classrooms. This should be attractively furnished. For pictures, good portraits of historical characters, national heroes, and missionary heroes are the best. Well-chosen mottoes, attractive in form, are also a good thing. Equip-

ment should include piano, portable blackboard, bookcase, cabinet for accessories for teaching, including stereoscope and stereographs of Bible places, secretary's table and records. Equipment for classrooms: tables, strong chairs, and blackboard.

(5) **The Final Test.** The supreme test of the work of any Intermediate Department is the extent to which it succeeds in holding its boys and girls, in developing in them an earnest religious life, in bringing them into the Church, and in leading them out in religious and social service.

Buildings, equipment, lesson courses, numbers all count for little unless these supreme ends are achieved. "Every member of the Intermediate Department an avowed Christian and a member of the Church," should be the motto of the department in every Sunday school.

To allow our boys and girls to leave the Sunday school during these years is both evidence of a lack of vision of our supreme opportunity and a confession of weakness. The boys and girls can be held if our desire to hold them is sufficiently strong, and we are able to address ourselves to the task intelligently. If they are allowed to drift away, most of the work of earlier years counts for naught. Instruction and expression during the intermediate years are absolutely necessary in order to permanence of earlier impressions. We must face the fact that the loss of pupils from the Sunday school at this time means, in the case of many of them, that they are permanently lost to the Church and to the kingdom. If they go now, few of them can ever be won back to the Christian life.

If the Sunday school fails here, it has failed at the crucial point. If the Church through its Sunday school fails in holding and enlisting its own boys and girls at the threshold of adult life, what hope can it have of winning from the world? To fail here is to fail utterly. *We must not fail!* God has here given us our supreme opportunity. He expects us to win. With his aid we shall win. These boys and girls shall be brought into the Church by thousands. They shall be trained in Christian service. They shall become stalwart, noble men and women, and through them his kingdom shall be established.

II. CONSTRUCTIVE TASK

1. If not too far removed from your own early youth for memory to be distinct, prepare a brief autobiographical statement, noting correspondences with and divergences from the characterization given in this chapter.

2. Considering further the Sunday school you know best: Make a careful examination of the records *covering at least a five-year period*. How many of the eleven and twelve-year-old pupils enrolled at the beginning of this period remained in the Sunday school through the Intermediate period? How many left through other causes than death or removal? How many came into the church?

3. Prepare a statement on how you would go about it to strengthen the Intermediate work of this school.

4. Find out where the best Intermediate Department accessible to you is. Visit it and make a report on the work.

III. MEMORY ASSIGNMENT

"When the centuries behind me like a fruitful land reposed;
When I clung to all the present for the promise that it closed;
When I dipped into the future far as human eye could see,
Saw the Vision of the world, and all the wonders that would be—
Mother-age—for mine I knew not—help me as when life begun;
Rift the hills, and roll the waters, flash the lightnings, weigh the
sun."

—Alfred Tennyson.

1. General characteristics of the Intermediate: a. Independence; b. Developing Social Instincts; c. Desire for Leadership; d. Spiritual Awakening.

2. The Intermediate's intellect: Developing reason; critical because wants to understand. Feelings: wider and deeper; easily stirred; subject to extremes; generally unstable. Will: strongly assertive; makes far-reaching decisions.

3. Religious education of the Intermediate: (1) Moral training, based on the religious feelings. (2) Religious nurture—a. Environment, Comradeship; b. Instruction, chief material biography; c. Nurture of the feelings, find expression for the developing altruistic feelings; d. Training of the will, through exercise and guidance in self-regulation of conduct. (3) Direction of activity—utilization of the "gang" and the new social interests. (4) Religious ideal—Every member of the department a professed follower of Jesus Christ and a member of the Church.

4. The Intermediate Department: (a) Should be strongly organized and (b) meet either separately or together with the Senior Department in a Secondary Assembly; (c) it should place emphasis upon pupils' organization and ac-

tivity; (d) should be adequately equipped; (e) plan its program and select its lessons to minister to Intermediate interests; and (f), above all, hold its members to the Sunday school and Church, and enlist them in active Christian service.

IV. QUESTIONS ON THE LESSON

- Describe the Intermediate's world.
- What is meant by adolescence? What are the physical characteristics of the period?
- What are the principal interests of the Intermediate?
- Name the chief general characteristics of the Intermediate, and tell what you can of each.
- Characterize the Intermediate's intellect; his feelings; his will.
- Why does the conduct of the Intermediate present contradictions?
- What is the strongest basis for moral training in this period?
- What is to be said on the nurture of the feelings in this period?
- Why should neither parent nor teacher make the Intermediate's decisions?
- Show how religious work with Intermediates is a complicated matter.
- Discuss thoroughly the religious life of Intermediates.
- What organization is needed in the Intermediate department?
- Give the most important suggestions on administration; on forms and methods of work; on facilities and equipment; on program; on the lesson.
- What is the final test in Intermediate department work?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. The Religious Life of Intermediates.
I.W.H.W. Chap. XII.
2. The Social Awakening.
I.W.H.W. Chap. XVI.
3. The Intermediate Girl.
I.W.H.W. Chap. XV.
4. Intermediate Department Organization and Equipment.
I.W.H.W. Chap. II.

II. *In the Library*

1. By-Laws of Boy Life.
The Boy Problem, Forbush, Chap. II.
2. Development of the Social Instincts.
Fundamentals of Child Study, Kirkpatrick, p. 118ff.
3. The General Character of Adolescence.
Pedagogical Bible School, Haslett, pp. 137-153.

CHAPTER XXIX

MIDDLE AND LATER ADOLESCENCE

I. LESSON STATEMENT

Middle adolescence extends from seventeen to twenty; later adolescence ends at about twenty-five. The law recognizes the young man as an adult at twenty-one, at which time it confers upon him full powers of citizenship. For this reason it seems best in the work of the Sunday school for the Senior Department to correspond in age limits with middle adolescence, and for the Adult Department to include all persons twenty-one years of age and over.

1. THE SENIOR'S WORLD

To the youth the world is great and glorious. Nothing is commonplace to him. "Life is roseate and all the future is golden." He has dreams of conquest. In imagination, the great world already lies before him; it will soon come to feel his power. A captaincy, a general's commission, a bishopric, the presidential chair, great possessions—the highest place, in whatever vocation he may choose, is easily within his reach.

2. THE SENIOR IN HIS WORLD

While the Senior's enthusiasm runs high and his ambition is unbounded, extreme devotion and splendid renunciation are also native to him. Physically, the youth is now almost at his best. With most persons growth is complete at about nineteen or twenty. Muscular development takes the form of the perfecting of structure and increase of strength. Power of endurance is greatly increased and athletic records are now made.

(1) **Interests.** His interests have a wide scope, and are as strong as they are varied. The permanent interests of the adult attain almost if not quite their full strength. A permanent choice of vocation is now almost sure to be made, or an earlier choice ratified. Recreational interests continue strong; the fondness for athletic contests reaches its height. The dramatic instinct is strengthened; the sex instinct is increased in power; and the craving for artificial stimulation becomes strong.

(2) **Characteristics.**

a. **INDIVIDUATION.** The individual traits now show themselves

more prominently. The time of self-realization and self-revelation is at hand. Individuality has come into its own. The members of the gang, who, a few years before, apparently had everything in common, now stand forth as distinct individuals, each peculiar unto himself and inclined to act on his own initiative. The new development of individuality explains many minor traits of the Senior.

b. **ASPIRATION AND ENTHUSIASM.** Now, if ever, the mind aspires to things that are high and difficult of attainment. The youth who has no dreams of high achievement is an exception and is to be pitied, for the Senior's aspiration is more than mere dreaming. His enthusiasm makes light of difficulty and scorns all obstacles.

c. **COURAGE.** The Intermediate is boastful in his daring; the Senior, with a quiet, more enduring courage, is ready for any conflict. The greatest wars of history have been fought by boys of this age.

d. **NEW MORAL VISION, OR ITS OPPOSITE.** Moral insight is quickened. Ethical discernment comes to birth. Conscience speaks with a mighty voice. "Right is mightily right and wrong is tremendously wrong." The Senior despises casuistry, temporizing, compromising with evil. He is outspoken in condemnation of evil and evil doers; he will neither condone nor excuse. He looks to see perfection in those who make religious profession.

The opposite may be true. If in preceding years moral and religious instruction and training have been neglected, a pronounced tendency toward criminality may now become manifest. Instincts fraught with immeasurable possibilities of evil rapidly develop. Daring—amounting often to recklessness—courage, love of adventure, craving for notoriety, all may combine to overcome the qualities which hold the youth in moral restraint, and make him a dangerous character. The curve of criminality ascends rapidly during this period and reaches its climax at about twenty-two. Taking into account minor offenses, eighteen is the age of greatest wrongdoing. The sex instinct frequently leads to immorality; the number of American boys who sow "wild oats" is discouragingly large. Games of chance now have their strongest appeal, and this form of temptation is often yielded to.

(3) The Senior's Intellect. The mind is more restlessly active than ever before. The youth is ready for serious intellectual tasks. A list of the great works of the world, representing the output of the intellect of youth, would be astonishing. The reasoning power now reaches full development. Reason is on the throne; everything must bow before it.

The critical spirit of youth often takes the form of philosophic or

religious doubt. This should not be regarded as an alarming characteristic; it indicates **mental** outreach; it is the youth's way of attaining to a world view, and to a religious faith of his own.

(4) **The Senior's Feelings.** The development of the preceding period continues; the feelings continue to deepen, but only gradually acquire stability. The wavering tendency is not entirely overcome until the latter part of the period, or even later. An engrossing love affair at seventeen or eighteen is likely to turn into indifference and coldness by nineteen or twenty. Two of the same sex, exceedingly fond, may come to cordially dislike each other. Tenderness may be succeeded by cruelty. Boys are peculiarly liable to be cruel and unmerciful to dogs, horses, and other animals. Anger is intensified and strengthened; it does not pass as quickly as earlier; if uncontrolled, it becomes dangerous. Moral convictions are stronger and the feeling of duty is more deeply rooted. In general, it may be said that all of the altruistic feelings are stronger and more influential; there is a more ready sympathy and very often a willingness to make real sacrifice for others. Normally, a steady advance may be expected from the self-centered attitude of childhood toward altruism. But this development does not take place without conflict. Individuation may take the form of self-conceit and self-assertion, leading to pride of ability, wealth, family, or position, and the habitual assertion of personal rights.

(5) **The Senior's Will.** The will is now rapidly maturing. If some instincts which carry in them the possibility of untold evil are stronger, the power of self-control is also increased. The youth is not so suggestible as the child; he is more independent of impulse. He is now likely to hold to his purpose against strong opposition.

(6) **Summary.** It may readily be seen that while this period is glorious in its promise and in its opportunities, it also has its peculiar and grave dangers. If the right foundation has not been laid during the earlier periods in the inculcation of ideals and the formation of habits, this characterization by Jane Addams is likely to be proven true: "They drop learning as a childish thing and look upon school as a tiresome task that is finished. They demand pleasure as the right of one who earns his own living. They are constitutionally unable to enjoy things continuously and follow their vagrant wills unhindered."

3. THE RELIGIOUS EDUCATION OF THE SENIOR

(1) **Moral Training.** Appeal may now be confidently made to the reason in matters of moral conduct. The altruistic and religious

feelings may also be relied upon to respond. Direct personal influence and guidance by suggestion are not now as effective as formerly. The foundation of the moral law in reason should be shown, rather than its authority invoked. Commands as authority will not have great weight, and attempted coercion is almost certain to fail.

(2) Religious Nurture.

a. **COMRADESHIP.** Blessed is the teacher who is able to enter into fellowship with the spirit of youth. He will not lack for devoted disciples. The deep desire of early youth for some one who can understand and, without asking many questions, offer sympathetic fellowship, continues. The successful teacher must, first of all, be a friend. Both young men and young women often need fellowship more than information. Wise personal counsel on the first steps toward working out a career will often make possible the realization of an unexpressed vision and save a youth from a life of mediocrity.

b. **INSTRUCTION.** Thoroughgoing, critical study is now in order, if ever. The childish things of the mind are put away. The time for easy memorization has passed. The Senior wants to get underneath surface facts and inquire into foundations. Young people who left school at the eighth grade or before will have their limitations which must not be overlooked; for them lessons not too difficult must be provided. Others will relish a study of the theoretical basis of religion, of biblical introduction, of the teachings of the Bible, and of Christian theology. The Sunday school must furnish stronger courses of instruction, of a wider variety of theme, than in the past.

Bear in mind that the doubt of youth is a search for the foundations of truth. The Senior wants to know what he believes and why. He is open to reason, waiting to be shown. His questions will be satisfied by a sufficient answer. Scorn or rebuke will lead him to think they are unanswerable. Now is the time for the mind's questionings to be satisfied; the unresolved doubt of youth settles into the unreasoning skepticism and blatant infidelity of adulthood.

Success in teaching Seniors will depend upon attention to individual differences. More than before the teacher must consider his task in terms of the differing interests, temperament, and personal problems of his pupils.

c. **NURTURE OF THE FEELINGS.** Altruism is nurtured by service. It grows by exercise. Without exercise it withers. It should be made plain to Seniors that feeling is not an end in itself; that to stop short of the appropriate action suggested by the feeling is to deny complete life to it. The teacher should particularly avoid con-

fusing religion with emotion. Intense emotion indulged under religious auspices is not necessarily a religious experience. Young people who are not strongly emotional may be true Christians.

The Sunday school should provide opportunity for religious services of young people in which expression of the religious feelings through hymns, prayers, and testimonies is easily possible in an atmosphere of fellowship and devotion.

d. **TRAINING OF THE WILL.** Young people need to be convinced of the moral resources latent in their will power. Show them what others have accomplished against great odds by force of will. Make them understand that nothing in the way of right is impossible to them if the will to prevail is present. Appeal directly to the will; ask things difficult and make them feel that you rely upon them to undertake and accomplish them, and you will put them in the way of doing worthy deeds, as well as perform for them a notable personal service.

(3) Direction of Activity. The Church and school must find definite religious and social tasks for their young people and engage them in doing them. Their future activity in the work of the Church will depend largely upon the extent to which they are now enlisted and trained in Christian service. Other organizations win young people by giving them occupation. They are ever ready for activity that has practical value. They will do any number of things in the name of the Church if they can see results and feel that their efforts are appreciated, and in the doing they become strongly attached to the Church. Little nothings, without real significance, will not appeal to them nor hold them. They must be allowed some freedom of initiative and action; they are no longer children.

These years are the time when decisions for life work should be made. The great fields of social and religious service should be held before Seniors and they should be aided in making definite choices and encouraged to secure the best possible preparation.

Jane Addams declares that the recreation of the youth of the city is the prime moral problem of our day. The Church's traditional policy of repression not only has the inherent weakness of being negative, it wholly fails with large numbers of young people, whom it alienates. Most young people will have amusement and recreation. If the Church will not provide it, they will find it elsewhere. The worst of it is that those agencies to which they turn for the satisfaction of instinctive interests are dominated by commercial motives, without, as a rule, any saving element of ethical ideals or altruistic purposes. Surely, the wise direction of recrea-

tional activities offers to the Church a supreme opportunity of social service which at the same time may be made to directly serve the cause of religion.

(4) **Results to be Expected.** We should expect to hold to the Church and the school all of our young people; we should expect all of them to be earnest Christians, members of the Church, able to give a reason for their faith, loyal to all good, and active in Christian service.

The results attained in the past have fallen far short of this. Most Sunday schools have held only a meager proportion of their boys through the Intermediate and Senior periods, in some instances less than ten per cent, and of the girls not more than one half. The period presents its own peculiar difficulties. The development of individuality and of reason easily degenerates into self-sufficiency and intellectual pride. From sources outside of schools the youth gains a kind of "knowledge that puffeth up." If in an evil hour some serious lapse from virtue or righteousness occurs, a keen sense of guilt serves to erect a barrier between him and the Church; or, his desire for fellowship with other young people leads him into the company of those who never frequent either church or school. Sometimes his enthusiasm in his work tends to crowd out religious observances; his absence is unnoticed; he comes to feel that no one cares and his heart is hardened against the Church. None of these things are impossible to be overcome, but because of our slackness or our lack of knowledge all too often they are allowed to sunder the bond uniting the youth to the Sunday school and the Church. *We must overcome these difficulties.* To fail in holding our own young people is the greatest and the most inexcusable failure the Church could possibly make. There could not be a more pitiable confession of weakness.

If the work in the earlier departments has been well done, very few will come into the Senior department without having previously committed themselves to a Christian life and to membership in the Church. It should be expected that all who have not made the great life decision will do so now. Every effort should be made to accomplish this result. By earnest, direct instruction; by personal appeal at the opportune time; by the wise use of special occasions; by the coöperation of pastor, superintendent, and classmates—by the use of every means at command the teacher must insure that these pupils shall be won to open, confessed discipleship. The danger line in religion is reached at twenty years of age, the close of the Senior period. Only one-sixth of all Christians are converted

after twenty. With most of these pupils it is *now or never*. Teacher of Seniors: Dare you not to allow one of your pupils to pass out of your hands not a professed Christian!

In the case of those who do not register a decision for the Christian life in the early teen years, conversion is likely to be somewhat highly emotional. More or less conflict of impulses and feelings is certain to be involved. With the majority, it is necessary for the religious emotions to be so heightened as to be able to break down the opposing barriers of distrust, selfish desires and conflicting purposes.

5. THE SENIOR DEPARTMENT OF THE SUNDAY SCHOOL

(1) **Organization.** The situation calls loudly for a well-organized Senior Department. The necessary officers are department superintendent, secretary, pianist, chorister, librarian, and ushers. With the exception of the superintendent, the officers should be selected from among the pupils of the department. A well-organized department will insure that more careful attention will be given to the interests and needs of the young people. Attention will be called to their presence in the school, or the lack of it, and plans will be made for securing their attendance in larger numbers, and for ministering to them effectively.

(2) **Administration.** In the large Sunday school a separate session will be found desirable. The strong social interests of Senior young people and their longing for fellowship with others of their own age makes this especially important. Where this is impracticable it may be possible to plan for a Secondary Division Assembly. (See p. 222.)

There should be a close correlation between the organized Senior Department and the young people's society, the Epworth League, or the Christian Endeavor Society, if one exist in the Church. It may even be found desirable to use a common plan of organization, the combined organization to meet regularly at the Sunday school hour for study, and again in the early evening or on a week night, for praise and worship. The Sunday School Board should elect the superintendent and teachers, and the society its president and other officers. Advantages would be that the interests of the young people of the congregation would not be divided between two organizations, instruction and activities would be more closely correlated, and overlapping and duplication of effort would be avoided.

(3) **Class Organization and Activity.** The class within the department forms a distinct social group. The social group ten-

dencies must be taken account of, if the work with the young people is to be largely successful. Where the department has two or more classes, therefore, class organization should be encouraged. The Senior class should have as minimum organization a president, secretary and treasurer, and necessary committees.

The department and class organizations should be used in enlisting the young people in religious and social service. The interests of Seniors embrace the nation and the world; they readily engage in some practical form of missionary enterprise. They may well be informed concerning some of the great world movements for the righting of ancient wrongs, for peace and the amelioration of suffering, and actively associated with them. They should also be brought to realize that supreme duty is often the duty lying nearest at hand; that no need of any human being is small or insignificant, and that the humblest service is glorified when rendered in the name and spirit of Jesus Christ. Such kindly ministries as furnishing a room in a hospital, supplying a poor child with clothing, carrying gifts and good cheer to the needy at Thanksgiving or Christmas should not be confined to the Primary Department.

The Seniors of a school may often be led to do some difficult thing if they are given the responsibility and made to feel that the Church looks upon them as workers; it is not beyond their power to provide a Sunday school building, or a gymnasium, or a playground in a crowded district, or almost anything else which the needs of the local situation may require.

(4) Facilities and Equipment. The requirements are similar to those described for the Intermediate Department.

(5) Program. See statement on Adult Department program in the next chapter.

6. TEACHER TRAINING IN THE SUNDAY SCHOOL

A primary responsibility of the Church is for the training of workers for the Church school. Neglecting this, it will often be compelled to depend upon men and women who are unprepared for the tasks to which they are called. The work of the Kingdom lags for want of trained leaders. In the all-important service of providing them the Church school itself must take the chief part.

The large school will have an organized Teacher-Training Department, with a principal and one or two other necessary officers. This is essential for systematic, permanent effort and for adequate result. Even the small school should have a director of teacher-training, charged with definite responsibility for the work.

Most satisfactory results are attained with selected groups of young people of the Senior age or just beyond, meeting at the hour of the regular session of the school. Every school should have at least one such class. In addition, everything possible should be done in the way of training those already teaching in the school.

II. CONSTRUCTIVE TASK

1. Prepare a brief statement of your own religious development during the "teen" years. Note especially the forces which came into your life to influence you religiously.

Considering further the church with which you are most intimately associated:

2. Describe the situation affecting young people of the Senior age, noting every element in it.

3. Prepare a statement on what is needed to make the work with the young people entirely successful.

4. If there is anywhere within possible reach a well organized Senior Department, investigate it and make report on its work.

III. MEMORY ASSIGNMENT

"You tell me, doubt is Devil-born.

"I know not: one indeed I knew
In many a subtle question versed,
Who touched a jarring lyre at first,
But ever strove to make it true.

"He fought his doubts and gathered strength,
He would not make his judgment blind,
He faced the specters of the mind
And laid them: thus he came at length

"To find a stronger faith his own."
—*Alfred Tennyson.*

1. General characteristics of the Senior: a. Individuation; b. Aspiration and Enthusiasm; c. Courage; d. New Moral Vision, or Criminality.

2. The Senior's intellect: Restlessly active, reason fully developed, doubt. Feelings: Development continues, gradually acquiring stability; altruistic feelings much strengthened. Will: Rapidly maturing, self-control stronger.

3. Religious education of the Senior: (1) Moral training—appeal to the reason. (2) Religious nurture—a. Comradeship, first of all a friend; b. Instruction, thoroughgoing

—material, foundation truths; c. Nurture of the feelings, through service; d. Training of the will, direct appeal for will exercise. (3) Direction of activity—Church must provide worth while tasks, also direct recreational activities. (4) Religious ideal—All of the young people held, all earnest, active Christians.

4. The Senior Department: a. Should be well organized; b. meet either separately or together with the Intermediate Department in a Secondary Assembly, with its organization and activities correlated with those of the young people's society; c. it should place emphasis also upon class organization and activity; d. should be adequately equipped; e. plan its program and select its lesson courses to minister to Senior interests; f. and, above all, hold its members to the Sunday school and train them in Christian service.

IV. QUESTIONS ON THE LESSON

Why is the Senior Department made to correspond with middle adolescence?
 Give a summary characterization of the Senior.
 What can you say of the Senior's interests?
 Name and comment on each of the general characteristics of the Senior.
 What of the Senior's intellect? Why do young people doubt?
 Describe the Senior's feelings; his will.
 What is the moral appeal to be made to the Senior?
 Why should the Senior's teacher first be a friend?
 What type of instruction does the Senior need?
 How may the feelings now be best nurtured?
 What is the most important suggestion on will-training in this period?
 What is the responsibility of the Church as regards activities for young people? Their recreations?
 What results may be reasonably expected in this department?
 Give important suggestions on organization. On administration.
 Why is class organization important?
 What is to be said of the program? Of the lessons?
 What is the challenge of this department to the Church?
 Suggest best plans for teacher-training.

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In the Worker and His Work Series*
 1. Characteristics of the Senior.
S.W.H.W. Chap. III.
 2. Lack of Success in Religious Work with Seniors.
S.W.H.W. Chap. X.
 3. How to Teach Religion to Seniors.
S.W.H.W. Chap. XII.
 4. Ways of Working.
S.W.H.W. Chap. XVIII.
- II. *In the Library*
 1. Some Adolescent Difficulties.
Coe, *The Spiritual Life*, Chap. II.
 2. Adolescent Extremes.
Haslett, *The Pedagogical Bible School*, pp. 187-203.
 3. An Introduction to Youth.
McKinley, *Educational Evangelism*, pp. 11-24.

CHAPTER XXX

ADULT LIFE

I. LESSON STATEMENT

Growth does not wholly cease with the attainment of adulthood. Certain organs and parts of the body continue to grow until old age. Thus adult life is not lived on a dead level; it has its periods, more or less well defined. Speaking broadly, these may be stated to be: (a) *Young manhood*, from twenty-five to forty, the age of aggressive action. In this period the constructive and destructive forces in the body are about equal. (b) *Middle life*, from forty to sixty, the period of disillusionment. Many of the dreams of youth are parted with in this period. The destructive forces now gain the ascendancy; nevertheless, with most people this is the most productive period of life. (c) *Elderly life*, from sixty to seventy-five. Weakening of the bodily powers is likely to be marked, but with those of good physical inheritance, whose habits throughout life have been proper, this may be, and not infrequently is, a period of ripe fruitfulness. The world owes much to the service of its grand old men. (d) *Advanced age*, from seventy-five on. A period of increasing bodily weakness terminating in dissolution. These periods are in terms of averages and are subject to individual variation. Thoroughness suggests separate treatment of each period, but in a brief elementary textbook adult life must be considered as a whole.

1. THE ADULT'S WORLD

Adult people live in different worlds, for few, perhaps no one, views the objective world exactly as it is. One's world is determined by his power to see, and vision in turn depends upon a variety of things. It is affected by heredity, by environment, by education, and these in no two cases are the same. When we speak of a man's world as including also his spiritual possessions—thought, aspiration, hope, faith, the sum total of all communicated to him by science, literature, art, institutions, and religion—we realize that two men occupying adjoining houses may live in worlds as far apart as the planets are from one another.

2. THE ADULT IN HIS WORLD

(1) **Interests.** The interests of adults are well defined and stable. A few outstanding general interests are common to many,

such as love of home, of family, of children, and of fatherland. In addition, each individual has his own special interests, which may be few and narrow or numerous and broad, depending upon his character and education.

(2) The Adult Intellect. Normal adult life is characterized by clear and sound judgment. The brain is normally the last organ of the body to begin to decline. In what the physician styles a "green old age" the intellectual powers are stronger than in any previous period of life. Reason is dominant. Not infrequently there is an aversion to the dogmatism of authority and a sharpening of the critical faculties. Experience has taught the mind to be wary, and to be on the lookout for exaggeration. The power of memorization is greatly decreased, but the power of retaining new knowledge through association is strong. Perception is a slower process than in youth. "It is as though in early age every statement were admitted immediately and without inspection, while in adult age every statement undergoes an instinctive process of cross-examination." Similarly, the mind does not act so readily or quickly. There is more of consideration, and this retards action.

(3) Adult Feelings. As adult life comes on the æsthetic emotions are more fully developed. If it is nurtured, the interest in poetry, art, music, the beautiful in nature steadily increases. Likewise the social feelings strengthen and widen. Love of home and family deepens. The chums of youth become the firm friends of mature life. The welfare of the community and the state becomes an increasing concern. The sympathies are broadened to include the unfortunate and the dependent. The heart of man beats in unison with the heart of the race. The religious enthusiasm of youth becomes the steady purpose, the settled joy and peace of the soul which has found its abiding life center. This description is of normal development from youth up. If in the early years the heart is turned against God, the finer feelings and sentiments decline; the whole soul is dulled and hardened, and much of its capacity for sentiment and emotion is lost.

(4) The Adult Will. The adult of strong character has a resolute, well-trained, energetic will. He is able to undertake disagreeable tasks without self-parley or delay. He has schooled himself to endure hardships as a good soldier. Once committed to an undertaking he carries it through against all obstacles. An act of will with the adult is not as simple a process as with a child. For one thing, calculation enters more largely into it; again, action is urged or impeded by pride, and convention, and prejudices, and

most of all by strongly developed habits. Nevertheless, the forces of a strong will are sufficient to break over all impediments and attain. On the other hand all of us are acquainted with weak, irresolute persons of whose stand for right we are never certain and who are always sure to be carried away by a strong wind of temptation.

(5) **Moral Characteristics.** It is to be borne in mind that we are likely to have in the adult school people from all walks of life, and of widely varying attainments in character. There will be some who have grown up within the Church and Sunday school; there should be many from among the unchurched masses, people who, if they were in the Sunday school in childhood, either left it very early or were influenced little by it. *Thinking especially of the latter class, those whom the Sunday school as an evangelizing agency should desire to reach and help*, we are likely to find the situation as affects morals and religion somewhat as follows:

a. **DEFICIENT IDEALISM.** Life has become dull and commonplace. It is a treadmill. It has much of routine and of monotony. The bright dreams of youth have not been realized and no others have come to take their place. The sharp edge has been worn off of ambition. There is a complacent toleration of things as they are, sometimes mingled with bitterness and not a little complaining.

b. **RELIGIOUS INDIFFERENCE.** There are multitudes of people within the Church whose connection with it is merely nominal. They attend the preaching service seldom and other services not at all. Their lives perhaps have been busy and overburdened and they have allowed themselves to lapse into religious torpor. Their neighbors and acquaintances outside of the Church are wholly indifferent. There is a modicum of religious belief and sentiment hidden away in their nature, but they give no recognition to religion except when death or some overwhelming calamity stirs the almost dried up fountains of the soul.

c. **MATERIAL-MINDEDNESS.** The positive side of the last mentioned characteristic is that the affections are set on material things. With some, life is a continual struggle for the things necessary to existence. Hard conditions thrust material considerations continually to the forefront. With even a larger number prosperity has unbalanced spiritual judgment, with the result that the men are money-mad and the women think only of dress and display and amusement.

d. **SENSUOUSNESS.** With almost unbelievably large numbers of our brother men the animal nature has obtained dominance. The

sensual sins of men annually bring destruction and death to thousands of the weaker sex. The wide prevalence of diseases which are the certain crop of sensuality is attested by the testimony of physicians everywhere. The chief ally of the immoral life, intemperance in drink, is fearfully prevalent, and its ravages are extending more and more among women.

e. **PETTY SINS.** Many people who are never guilty of gross sensual crimes persistently keep their better self in the background. Capable of strong resistance to evil, they allow their nobler purposes to be vanquished by petty enemies. Little meannesses of disposition are constantly manifest. They exhibit spite, envy, jealousy, and hatred. They are stingy, or cross, or selfish. They are guilty of slander, backbiting, or circulating salacious stories. They commit little frauds, are deceptive and deceitful. They cannot be trusted; they will lie and steal. In politics they will resort, if need be, to bribery and fraud to gain their ends. In business, the short yardstick, unjust weights and measures, adulteration of food products, harsh regulations governing employees are all too common.

These characteristics constitute an unattractive picture. We wish it might be truly declared overdrawn. It might be relieved somewhat by a portrayal of virtuous qualities to be seen in the same people. No man or woman is wholly bad. Some of the worst of men have outstanding qualities of goodness. Some vile sinners are attractive, even lovable.

(6) **Social Characteristics.** Adult people have strong social needs. "We likes people better as stumps," said a foreign-speaking woman in explanation of the return of the family from the Minnesota frontier to the crowded city tenement. It is between twenty-five and forty that the largest proportion of men enter the fraternal organizations. The intimate fellowship, interest, and sympathy of a group of people of like age are very attractive to both men and women.

3. THE RELIGIOUS EDUCATION OF THE ADULT

The opportunity of religious education is not now what it was earlier. Life is now settled in well-defined molds of thought, feeling, and will. Habits are formed and hardened. "It is not easy," said Martin Luther, "to teach an old dog new tricks, and therefore much of our labor is spent in vain." While the significance of childhood and youth for moral and religious education is recognized as never before, there is coming to be also a clearer realization that education should not cease with youth. Says President

Eliot, "It has been too much the custom to think of education as an affair of youth; it really should be the work of the whole life."

(1) **Religious Nurture.** There are certain conditions likely to be present in adult life which afford a special religious opportunity.

a. **DISILLUSIONMENT.** The youth was eager to try the world. He wanted to taste and see. He was impatient with anything which seemed to compel restraint; he was unwilling to give up promised joys and pleasures. If the adult is disillusioned concerning his own career, he is also disillusioned concerning the vain pomp and false promises of "the world." Promised satisfactions have turned to Dead Sea apples at his touch. The glitter and glamour of sin are gone. The scales are fallen from his eyes and he sees things as they are. While he may be wedded to his idols, it is likely that at heart he despises himself for what he is and longs to be something different.

b. **SPIRITUAL HUNGER.** If the soul has not found its life-center in God, there are inevitably deep spiritual longings. Under the indifference and utter neglect of religion there is yet a sense of deficiency and the faint stirrings of spiritual purpose. There are hours when the soul cries out for the satisfaction of these long-denied needs. There are times when revolt against the dominance of the lower self is threatened.

c. **NEED FOR COMFORT AND INSPIRATION.** Life is full of hard experiences for most people. Disappointment, grief, and loss are very prevalent. The burdened hearts are many. The hard, incessant struggle discourages many. People are hungry for consolation and for spiritual inspiration, and they seek the place where these are given.

These conditions constitute an opportunity peculiar to adult life. In meeting it the need is not so much for information as for inspiration. It is not merely facts that are needed, but the stimulation of hope, and faith, and courage, and spiritual desire. These adults need to see Jesus Christ and to be assured that a Christlike life is possible to them. They need to have vision imparted, the renewing and spiritualizing of the lost vision of youth. All this is to be done, not through exhortation or preaching—that is the function of the preaching service of the Church—but through the close, intimate unfolding to them of the Word of God.

(2) **Instruction.** For many adults the Bible class has a distinct intellectual mission. Not infrequently the clearing away of misconceptions and prejudices and the laying of a foundation of Chris-

tian truth is necessary before the assent of the mind can be gained to a Christian life. Those who have become Christians in mature life, or who, committing themselves to a religious life in youth, were not instructed, need to be taught the fundamental truths of Christianity. The modern aversion to dogma ought not to blind us to the need for a mastery of the great doctrines of the Christian faith. Our religion is now being opposed on our own soil by other ancient faiths, not to speak of innumerable modern cults. The intelligent Christian must be able to give a reason for the faith that is within him. The principles of Protestantism, as opposed to Romanism, should be understood.

Again, many Christians have narrow views of the religious life. Their conception of the relation of religion to business, to social relationships, to politics, is superficial and narrow. They need enlightenment. They need to be acquainted with the careers of the prophets. They need to know the teachings of the prophets, of Jesus, and of the apostles, on social and civic duties. The range of their interests and efforts is circumscribed. They need to be made acquainted with the purposes of God for the world, that their prayers and deeds may go out to the ends of the earth.

These considerations make it clear that a broad, comprehensive curriculum of religious education for adults is required in order to meet the needs of the situation. A uniform course for all classes is altogether inadequate. A variety of courses should be available in order that the needs of widely different classes may be met.

The method of teaching will vary with different classes. Usually, it will be the method of free discussion, in which the teacher will be the leader.

(3) Development of the Feelings. Effort for the development of the æsthetic feelings should not be neglected, even though the response now is not so ready as earlier. Some appreciation of the beautiful in art and literature and nature may be gradually built up. The organized class can do much through carefully planned committee work to develop the social feelings. The ministry to poverty, sickness, or suffering through carrying out a class assignment stimulates altruistic feelings, especially when it follows upon the right kind of teaching. This is intimately connected with the building of Christian character. Sympathy, brotherly love, and kindness are at the basis of Christian ethics.

(4) Exercise of the Will. The real test of the teacher's work is in getting the will to act. Facility in exciting feelings is not the measure of successful teaching. A chief part of the significance

and worth of emotions and sentiment is in their power to move the will. If they stop short of that, they are barren and unfruitful. It is to be noted that the appeal of Jesus is primarily to the will, rather than to the intellect or the feelings. "Follow me," is his command. "Whosoever shall do the will of God, the same is my brother." "If any man will do his will, he shall know of the doctrine." The adult teacher does well to emulate the Master. Appeal to the will. Impress the idea that the man and the woman can live a Christian life if they will; they can do a worthy work for God if they will. Point out the path and bid them in God's name follow it. In the effort to secure decision keep the idea of the desired action constantly before them. Remember the relation of attention to decision. It is good discipline even for adult Christians to do disagreeable tasks every once in a while. "I do not want to do that" is a very good reason for undertaking it. Power of will is being generated for some future occasion when it will be greatly needed.

(5) Direction of Activity. For not a few, the chief function of the Adult Department will be as a school of practice. It will be the means by which the rich feelings and good purposes of earnest Christians will be utilized. It will suggest ways and plans of service and see that they are carried out. It will thus educate and train good Christians to be better Christians. The latent sentiment and conviction of many a congregation is sufficient to effect potent reforms and accomplish much good. The Adult Department may provide the means of awakening and applying these and thus benefit both the individuals themselves and the community.

(6) Results to be Expected. The adult teacher should have patience. The results of his labors will not appear in a day. The efforts of weeks and months and years may culminate some day in a sudden breaking up of the great deeps of the nature; in a conversion which will be a profound, revolutionary change, a wonderful manifestation of the power of God to transform and renew a sinful human being. For this let the teacher pray and believe. With others there may be little perceptible change in years. Let the teacher not despair. Let him have faith in the truth of God and in human nature. His work as a teacher of the gospel, if it be well and faithfully done, will not be in vain. The transforming power of the truth will in time be in evidence.

With the members of the Adult Department the Church school is to do its final work. It is to make complete Christians—patriotic and loyal citizens, conscientious and sympathetic neighbors, self-

sacrificing and devoted parents, true, faithful, loving, obedient sons and daughters of God. It is to coöperate with God in his supreme work of making full-orbed men, described by President Faunce as "men of keen sense, of trained intellect, of warm hearts; men rich in imagination and emotion; men of power to resolve, to initiate, to administer, to achieve; power to see swiftly, judge accurately, decide immediately; to love deeply and hate persistently, and grow forever—men such as all the past of human history now should culminate in producing."

4. THE ADULT DEPARTMENT OF THE SUNDAY SCHOOL

Adults should have as large a place as children in the plans of the Church school. The well organized school will have, therefore, a strong Adult Department. This is the only way in which it is possible to provide an adult school of religion in which adequate provision shall be made for the religious education of all the adult people of the church and community. It is not enough that there shall be one or two, or even several large adult classes in the Sunday school. It is required that local needs be studied, comprehensive plans made for meeting them, classes called into existence for special groups of people, and existing classes properly related and their work coördinated. An adult department makes it possible for all this to be done. Without an organization uniting organized classes, and relating work for adults to the school as a whole, as one of several departments, large classes are likely to become independent and more or less separated from the school in spirit. By means of an adult department this tendency may be entirely obviated.

(1) **Organization.** The organization should be simple in form, with few officers, but great care should be taken to choose people as officers who have the ability and strength to make the department popular and efficient. There will be needed at least a department superintendent, secretary, pianist, chorister, and ushers or committee of welcome. The superintendent, teachers, and officers together should constitute an adult department council.

(2) **Administration.** In the Sunday school of medium or large numbers an Adult Assembly will be found advantageous both to the adult interests of the school and to the lower departments. Where this is wholly impossible because of no facilities, there may be a combined Adult and Secondary Division Assembly.

(3) **Class Organization and Activity.** It is highly desirable for the adult classes to be organized.

a. **SERVICE OF ORGANIZATION.** The values of class organization have been demonstrated in thousands of cases within recent years. It is a chief means by which the latent resources of the class may be revealed, and utilized in service. No one ever knows what the members of an unorganized class are capable of doing. Organization sets people to work, and gives them a chance to demonstrate what they can do. If they themselves do not know, it bids them find out by attempting something. It is a constant reminder that activity is expected. It suggests ways in which the inspiration of the teaching hour may be put to use. Organization provides the means for class growth. Responsibility for inviting people to membership is definitely placed. The example and the suggestion of leaders provides the stimulus necessary to make other members of the class active. A class consciousness is created which is a decided help. The members have a strengthened sense of belonging to something which they are bound to support and work for.

b. **FORM OF ORGANIZATION.** A definite form of organization is required in order to recognition by the Church and by interdenominational associations, namely: The class must have in addition to the teacher, a president, vice-president, secretary, and treasurer, and at least three committees—membership, devotional, and social. It must be composed of people over twenty-one, and must be integrally connected with some Sunday school. This minimum organization may be increased by additional officers and committees as the situation makes advisable.

c. **DISTINCTIVE PURPOSE.** Each organized class should individualize itself. It will succeed best not by imitating the organization and activities of other classes, but by defining its own scope and object as distinct from others. There are various types in almost every church, groups of people of differing interests, tastes, and needs. Let the class find itself as the instrument of a specialized service.

d. **SIZE.** Large numbers should not, as a rule, be made an object. The big class ceases to be a class and becomes merely an audience, sometimes a rival to the church congregation. The class teacher is not a preacher or lecturer, but a leader of discussion, and a class of more than forty becomes unwieldy. Activity of the members decreases as the size of the class increases.

e. **CLASS ACTIVITIES.** There are innumerable forms of service in which adult classes may engage. It should not be the ambition of the class to do everything, but, rather, to have its own distinctive class activities, certain forms of religious and social work peculiar

to itself. Class activities should not be a duplication of the work of the church as a whole but, instead, a form of specialization. The activity of the class will depend largely upon the officers. The average class is willing to be led, but lacks initiative and needs active direction. There is much unutilized religious enthusiasm, sentiment, and energy in adult classes. The ability of the officers is put to the test in the effort to develop and use this interest and energy in social and religious channels. Classes are saying to their leaders: "Now we are organized, what can we do?" The resourcefulness of the officers must show itself equal to the opportunity and direct the class in practical service. The combined influence of many individuals may thus be constituted a powerful factor in meeting the social, moral, and religious needs of the community.

The organized adult class may be an effective evangelistic agency. There is no means of winning men and women which has in it larger possibilities for continuous use. The members of the class by aggressive effort can bring in unchurched people in large numbers. The fellowship of Christians and the teaching of the Word, if warmed and pointed by evangelistic passion, will surely have result in the winning of those not Christians.

(4) **Facilities and Equipment.** In most cases the Adult Department will necessarily meet in the church auditorium. Where classes can have individual classrooms this is an advantage. The class favored with a room for its own use should take pride in furnishing it, making it homelike and pleasant.

(5) **Program.** The major part of the time should be given to the lesson presentation and discussion. The opening exercises of the department should be brief, never exceeding, all told, fifteen minutes. Avoid elaboration, or making them in any sense a duplication of the church service. Commonly too much time is taken for announcements and perfunctory matters of no importance.

(6) **Finally.** Construct plans for the Adult Department which will appeal to men and women. It is not a childish affair, and it should not appear so. Give it a dignity and importance which will appeal to the thoughtful, and to active men of affairs. "Certainly," said a prominent professional man, "I will join your men's class if you purpose something big." Remember that it takes ambitious plans to appeal to earnest, ambitious people.

II. CONSTRUCTIVE TASK

1. Visit and study two or three *different types* of successful Adult classes: Describe each; tell why each is popularly

counted successful; state what you regard to be the peculiar elements of strength and of weakness of each.

2. Visit a large organized Adult class and study its methods. What are the principal means used to gain new members? What to you are the most attractive features of the class?

3. Considering further the school you know best: How would you proceed to improve the adult work of the school?

III. MEMORY ASSIGNMENT

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made:

Our times are in His hand

Who saith, 'A whole I planned,

Youth shows but half; trust God; see all, nor be afraid.'"

—Robert Browning.

1. Periods of Adult Life: a. Young Manhood, from twenty-five to forty; b. Middle Life, from forty to sixty; c. Elderly Life, from sixty to seventy-five; d. Advanced Age, from seventy-five on.

2. The Adult intellect: Clear sound judgment, sharpened critical faculties, reason dominant, memory power decreased, perception slower. Feelings: Normally stronger and deeper, more reliable and steady. Will: Normally resolute, well trained, energetic, an act of will a more complicated process.

3. Moral characteristics of many unevangelized—a. Deficient Idealism; b. Religious Indifference; c. Material Mindedness; d. Sensuousness; e. Petty Sins.

4. Religious education of the Adult: (1) Conditions affording a special opportunity for religious nurture, a. Disillusionment; b. Spiritual Hunger; c. Need for Consolation. (2) Instruction—right conceptions of Christianity, fundamental truths, principles of Protestantism, teachings of prophets, of Jesus, and of apostles. (3) Development of the feelings—efforts for, to be continued. (4) Exercise of the will: the will is central, appeal to it. (5) Direction of activity: the department a school of practice to train and develop Christians. (6) Religious ideal, complete Christian character.

5. The Adult Department: (a) Should be simply,

strongly organized, with (b) its classes also organized, in order that many adults may be brought in and enlisted in active service; (c) most often it will meet in the church auditorium, (d) will give the time principally to the class sessions, and (e) will have a broad and comprehensive curriculum with courses suited to the various classes.

IV. QUESTIONS ON THE LESSON

- Name and describe the different periods of adult life.
- How is it that two neighbors may live in two different worlds?
- Characterize the interests of adults.
- Describe the adult intellect; adult feelings; adult will.
- Name some moral characteristics common among unevangelized people.
- What is to be said of the social needs of adults?
- Why is adult religious education difficult?
- What probable conditions afford an opportunity for religious nurture?
- State the mission of instruction of the adult class to different groups of people.
- How may the feelings yet be developed?
- Describe the importance of the will.
- What can you say of the function of the Adult Department as a school of practice?
- What results are to be expected?
- For what special reason should the adult work be emphasized?
- Give the most important suggestions on organization. On administration.
- What is the service of class organization?
- What are the requirements for recognition?
- Give some ideals as to purpose, size, and activities of the class.
- Why should the class session have the major part of the hour?
- What are the requirements touching the Adult Department curriculum?
- Give important final suggestions on adult work.

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In the Worker and His Work Series*
 - 1. The Adult Class and the School.
A.W.H.W. Chap. III.
 - 2. Building a Strong Class.
A.W.H.W. Chap. XVIII.
 - 3. Religious Work of the Class.
A.W.H.W. Chap. XIV.
 - 4. Social Service of the Class.
A.W.H.W. Chap. XVI.
- II. *In the Library*
 - 1. Principles of Adult Class Study.
Adult Class Study, Wood, Chap. III.
 - 2. The Breadth of Religious Experience.
The Religion of a Mature Mind, Coe, Chap. VIII.

CHAPTER XXXI

LESSONS FOR THE GRADES

I. LESSON STATEMENT

We have made a study of the pupil through the various periods of development; we have studied the problem of moral training and religious nurture in each period, giving some consideration, in general terms, to the materials of instruction. In this chapter we are to consider *more specifically what the developing nature of the pupil requires in the way of lessons.*

Our determining principle, *the primacy of the pupil*, requires us to approach the whole subject of lessons from the standpoint of the pupil. Our study has revealed certain clearly ascertained interests and needs. Our problem therefore becomes, *What are the lessons which will be most effective in meeting these interests and needs?*

1. GRADED LESSONS REQUIRED

(1) Only graded lessons can fully minister to the interests and needs of a developing life. A brief consideration will make clear this general, preliminary proposition, that the lessons must be graded. Our study has shown the pupil himself to be graded; he is a developing being, with different interests and needs in the different periods of his developing life. We can aid his development only as we effectively meet his interests and needs in each period. Only that teaching which is within his experience and on the plane of his normal interests will be appropriated by the pupil. The law that must govern the selection of the teaching material is the law written by the finger of God within the child's own nature.

The question is not with regard to the importance of the truth embodied in any particular lesson, or the desirability of that truth's finding a permanent place in the pupil's mind. If the pupil is to grow spiritually, he needs immediate help, just that truth which is suited to meet to-day's need. The lesson will not suffer by being made to wait; the pupil may.

The need for graded instruction has become too clear, and the demand for it too insistent to be lightly ignored. A uniform lesson cannot be made to effectively serve a graded pupil.¹ Nor should

¹Reasons of expediency may make it allowable to continue the use of uniform lessons in some cases where the pedagogical superiority of graded lessons is clearly recognized. It is important, however, that the reasons alleged should be real, and not merely fancied, ones.

the teacher be confused by arguments which insist on the possibility of adapting a uniform lesson to the different grades. If the right kind of lesson is selected for each grade, it will not need to be adapted. Adaptation is artificial and external; no amount of adaptation in lesson treatment will change the character of the lesson itself. In general education it has become axiomatic that teaching beneficial to a later stage may be not only unsuitable but even detrimental to a mind at an earlier stage. The case is not different with religious instruction; we are dealing with the same pupil. As Miss Baldwin says, "Paul was probably not an adept in child study, but he knew the Bible and speaks of it as containing both milk and strong meat, and the ancient Jewish Church forbade the reading of the book of Ezekiel by any under thirty years of age, thus carrying grading to an extreme not dreamed of even to-day."

(2) Only a Graded Curriculum Can Make the Most of Special Religious Opportunities in the Life. Our study has shown critical periods in spiritual development which furnish special opportunity for religious instruction. It is of the utmost importance that the most be made of these. The iron must be struck while it is hot. Lessons specially adapted to these periods must be provided. It will not do to depend upon just any lesson which the revolving wheel of a uniform cycle may chance to offer at such a time. The peculiar needs of the particular crisis must be allowed to determine the lessons.

(3) Only a Graded Curriculum Can Give to the Pupil a Sense of Progression from Year to Year. The boy or girl likes to feel that he is getting ahead. He has a natural interest in making progress. The prospect of promotion is an incentive to study by which the Sunday school may well profit. One of the unfortunate features of the Uniform Cycle is that when the pupil has been in Sunday school for six years and has arrived at that period when his interest in religion should be most keen, he starts for the second time on the round of lessons. This seems to him like going back to the lessons of childhood, a step which he resents; they have now neither newness nor freshness but are familiar, commonplace, dull.

(4) Only a Graded Curriculum Can Be Correlated with the Education of the Public Schools. Sunday school teaching will be given additional interest, and religion will be more likely to be thought of in terms of everyday living, if there is some measure of correlation between the instruction of the Sunday school and the

public school. Religion has too often been separated from life, treated as a thing apart. We must knit up our religious teaching with the everyday life and tasks of our pupils.

(5) Only a Graded Curriculum Can Teach the Bible in the Order in which in the Good Providence of God it Came into Existence. The Bible was a growth. The truth of the Bible was unfolded as a gradual revelation. For this reason this same truth may now be so arranged in graded lessons that the Bible will grow with the growing child. While there are strongly marked exceptions, nevertheless the statement frequently made in recent years holds as a general proposition, namely, that the books of the Bible are arranged in correct pedagogical order—the earlier parts of the Old Testament for the little child, the history, the prophecies, and the Gospels for the child and the youth, and the Epistles for the mature mind.

(6) Only a Graded Curriculum Enables the Teacher to Be a Specialist. Under the graded system, the teacher is the teacher of a particular grade, or at least a department teacher, and is thus enabled to become both a lesson specialist and a specialist in dealing with pupils of a particular age. This is certain to greatly enhance the quality of the teacher's work.

2. THE ORGANIZATION OF THE GRADED CURRICULUM

An initial selection of lessons for the grades is no slight task. We agree fully with Pascal Harrower: "It will certainly require as careful consideration, as broad and thorough knowledge of the child as are involved in the matter of secular education. We are not to consider such a question settled by past experience. Nothing could more fairly command the attention and study of our wisest educators. And it cannot be expected that the Church can properly solve this question until she has called to her aid those who are qualified experts in matters of education."¹ Some excellent work has already been done in this field, and recognized experts continue to give attention to it. Our statement must be in broad, simple terms upon which general agreement has been reached.

(1) Lessons for Beginners. It seems to be universally agreed that the story is the ideal vehicle of instruction in the earliest years of childhood. It best meets the need of the child for the vivid, the imaginative, and the concrete. The life of the home, the dependence upon the loving care of parents, the enlarging sense experiences guide us in the selection of material. The stories will

¹Principles of Religious Education, p. 112.

therefore present God as our loving Father, ever near, our protector, who supplies all our needs. There will also be stories of God as the maker of all things, and of God and nature. To the Beginners' teachers, as to Jesus, the flower and the tree, the wind and the storm, the mountain and the star will be the means by which God is brought near and made real to his children. There will also be stories of childhood, of the infant Jesus, and of the child life of the religious heroes of the race—Joseph, Moses, Samuel, and David. Other stories will acquaint the little ones with Jesus as the Friend and Saviour of children.

(2) **Lessons for Primary Pupils.** The story continues to hold first place as a means of lesson teaching. The material will not differ decidedly from that used in the preceding period, but it will cover a wider range and will not need to be quite so simply expressed. The stories will tell about the heavenly Father with the purpose of revealing more fully his fatherly love and care and awakening the answering love and loyalty in the heart of the child. There will be stories intended to inculcate patience, kindness, obedience, and love, and care for the weak and the helpless. Other lessons will more fully acquaint the children with Jesus, his love for us, his deeds of kindness and lowly service, and how he came to do the will of the Father. These lessons will be followed by stories of people who chose to be like Jesus, to do the will of God, and live the life of love and service for others. These lessons will be found both in the Old Testament and in the New. The presence in the Bible of so many stories, parables, concrete incidents, and examples makes it in a unique sense a children's book.

(3) **Lessons for Juniors.** Instruction in the form of the story continues during this period to make the strongest appeal; most of the lessons should be presented as stories. The hero interest and the interest in action are supreme. The material selected will therefore consist principally of hero stories in which action predominates; stories of heroic men and brave women, pioneers, explorers, and warriors. The incidents which present examples of moral heroism, love of truth, devotion to the right, consecration to the service of God should be emphasized. The Bible gallery of heroes is an extensive one. In the Old Testament the Juniors should become familiar with Abraham, Jacob, Joseph, Moses, Joshua, Caleb, Samuel, Samson, and David, as well as such later heroes as Nehemiah and Judas Maccabeus. The stories of these heroes should be presented in such order as will give to the pupils some conception of the course of development of Old Testament

history. Of yet greater importance are the two outstanding heroes of the New Testament narrative. Jesus' ministry of service should become very well known. Paul, the brave traveler and missionary, will be attractive. The pupils should read the stories in the Bible for themselves.

(4) Lessons for Intermediates. The literature of heroism must continue through this period to be the source of lesson material. The emphasis may gradually be shifted from what the hero did to the hero himself—from action to the springs of action. The Intermediate is still interested in the battles of the warrior and the exploits of the pioneer and the explorer, but it is the warrior soul, the spirit of the pioneer, which most attract him. He has entered into a fullness of life which he has not known before; deeper motives, strong purposes, new ideals surge up within his being. We can help him most as we acquaint him with those springs of spiritual life in the inner life history of heroic characters. By the fifteenth year, Intermediates are ready for a thorough historical study of the life of Christ. The whole course of his life should be carefully traced from the years of boyhood to his supreme sacrifice. There is no period of life capable of more whole-souled, unselfish devotion to Jesus Christ than this, and the study should be expected to lead to a full, complete life dedication to the one perfect Hero of the race. This study should be regarded as the climax of all that has gone before and the most earnest efforts should be made to insure favorable conditions for the expected result. Following this, there should be a study of the teachings of Jesus, as presenting his ideal of life, including a treatment of Christian duties.

(5) Lessons for Seniors. Young people of Senior age are ready for a serious study of Bible history. In the high school they study ancient history, and it will be an advantage for the two to be linked together. From one to two years may profitably be given to this. The work should be well done. We agree with Driver: "It ought assuredly to be possible to so teach the Old Testament to boys and girls that they shall have nothing to unlearn on the score either of history or of science." The history of the early Church follows naturally. It will not do to omit some study of the expansion of Christianity, and the growth of the Church through the later centuries. The Protestant Reformation and the modern missionary movements are very important subjects of study. In teaching these courses two aims must ever be kept in view: first, to meet frankly the doubts and the critical questions which the

pupil is almost sure to have in mind and to answer them in such a way as to clarify his moral and religious beliefs; second, so to present the material as to strengthen his religious desires and purposes and inspire him to immediate service. A select number should be enlisted in training for Sunday school teaching. An opportunity for this which will never come again is presented in these years.¹

(6) Lessons for Adults. The principal sources of lesson courses for adults will be the Gospels and the Epistles in the New Testament, and the Psalms and Prophets in the Old Testament. The adult curriculum should be broad and comprehensive with opportunity for choice. There should be courses in Christian doctrine, in Protestant principles, and in denominational history and polity. There is great need for the study of Christian social duties. Parents should have an opportunity to study child nature and child nurture.

II. CONSTRUCTIVE TASK

1. Secure an outline of some completely graded course and compare with the statements of this chapter, noting agreements and divergences.

2. Talk with a number of teachers who are not using graded lessons and ascertain their reasons for not using them.

3. Consult some successful teachers of graded lessons and ascertain why they consider them superior to uniform lessons.

4. Talk with some of the pupils in a class where graded lessons are being successfully taught and get their views concerning them.

III. MEMORY ASSIGNMENT

1. Definition of a graded curriculum: A graded curriculum is one in which the materials of instruction, or lessons, for each age (grade) are determined by the abilities, interests, and needs of the pupils of that age.

2. Reasons why graded lessons are required. Memorize the six reasons given in this chapter.

¹Several different series of graded lessons are now available for the use of Sunday schools desiring to provide graded religious instruction. One of the best of these, the one in most general use, is the International Graded Series. For announcements and detailed prospectuses of the several courses of this series, address your denominational publishing house.

IV. QUESTIONS ON THE LESSON

What is our method of approach to the subject of lessons?

What has our study of the pupil revealed concerning him?

How can we best aid in the pupil's development?

Why should we not be content with adapting a uniform lesson to the different grades?

What is the advantage of graded lessons in periods of special religious opportunity? In the sense of progression which they afford?

State three other advantages of graded lessons.

Why should lessons be presented to elementary pupils in story form?

Describe the content of proper lessons for Beginners. For Primary pupils.

What is the best lesson material for Juniors?

Wherein should Intermediate lessons chiefly differ?

Outline a curriculum for the Senior Department.

What is to be said of lesson courses for adults?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. Meeting the Need of the Pupil.

E.W.H.W. pp. 69f., 149.

2. Two Methods of Selecting Lessons.

W.H.W. pp. 88, 89.

3. Materials for Junior Lessons.

J.W.H.W. pp. 90, 91.

Lessons for Intermediates.

I.W.H.W. Chap. V.

II. *In the Library*

1. Nurture by Food.

The Natural Way, Du Bois, Chap. V.

2. The Course of Study.

Principles of Religious Education, Potter, Chap. V.

3. Subjects of Special Importance in a Course of Study.

The Pedagogical Bible School, Chaps. XI, XII.

SECTION III—THE TEACHER

CHAPTER XXXII

THE TEACHER'S FIRST PUPIL

I. LESSON STATEMENT

The teacher's first pupil is himself. "Thou that teachest another, teachest thou not thyself?" is an inquiry to which every teacher, and everyone ambitious to be a teacher, should give most earnest heed.

1. THE SUPREMACY OF PERSONALITY

Nothing else counts for so much in teaching as the personality of the teacher. A man weighs more than his words. Unless what he is speaks loud and clear, the words of his mouth will fall on deaf ears. The spirit of the teacher, his moral and religious ideals, the atmosphere which he carries, the disposition which he manifests—these add to or detract from his spoken words and continue to speak when he is silent.

Personality is supreme in teaching because:

(1) **Religion Is Made Real In Persons.** Religious truth shines clear when embodied in a person. The presentation of the Christian life in ideas and words is likely to be vague; in a beautiful or heroic character it becomes concrete. We can teach the facts of history or geography from books, but religion is more than fact; it is truth, and truth to be taught needs the medium of personality.

(2) **Character Growth Is Stimulated By Personal Influence.** Character grows and unfolds in the sunshine of a beautiful Christian life as under no other influence. President King has said, "I would not decry teaching, but I would emphasize that no teaching of morals and noble ideals by precept is quite equal in effect and influence to the bringing of a surrendered personality into touch with a truly noble Christian soul." The thought has thus been expressed by another: "Character comes not by drill but by contagion."

(3) **Personal Influence Abides.** Teachers are *remembered* for what they are more than for what they say. Words are readily forgotten, but the personal influence of a true teacher goes forth with the pupil to abide with him in ever-present power. Great teachers are certain to possess some skill of method by which their

instruction will be made effective, but it is their personality rather than their method which makes an abiding impression upon their pupils. "It was the genuineness of Thomas Arnold, rather than his methods of instruction, that made such a profound impression upon the boys of Rugby, and sent them out to be the moral and political leaders of England. . . . Some one has said: 'It will be told in after-days how there was once a heaven-born headmaster by the name of Thomas Arnold, who, ruling at Rugby, and allowing his boys to be merry and mischievous, yet taught them to be good Christians and true gentlemen.'"¹ The same writer says of Mary Lyon, of Mount Holyoke, that her ideals found expression in such beautiful and consecrated Christian womanhood that her ideal became the ideal of their lives, and most of the girls of the seminary went out as Christian women to carry this spirit wherever they went.

2. THE TEACHER TRAINING HIMSELF

The teacher must train himself. He must take himself in hand in the school of daily life and make of himself the man he knows he ought to be. For we must remember that the ultimate determination of any person's character, personality, and abilities is largely within himself. If his childhood has not been what might be desired, he cannot be held responsible for that; but he must hold himself responsible if he does not make his youth and his adulthood what it ought to be. He is "the captain of his soul," he is "the master of his fate." *The first concern of the teacher, therefore, will be to attain completeness of Christian character, to develop and enrich his personality, to constantly grow in nobility and in strength—in power of mind, integrity of will, in beauty of spirit, in knowledge, in genuineness, and in all Christian graces.* The man or woman who thus succeeds in the great task of being a Christian cannot fail in his task as Christ's teacher. That his contact with his pupils may be most helpful he will endeavor to cultivate certain personal qualities of special importance to the teacher:

(1) **He Will Cultivate Love.** All the laws of teaching are summed up in this: Thou shalt love thy pupils. The first command of the gospel is the first principle in effective teaching. Let a teacher have genuine love for his pupils, and no matter how he may be handicapped in other ways he will, like Pestalozzi, win in the end. Of course by love we mean genuine affection for children, not merely liking them so far as they show themselves likable. Dig

¹Scaley, *A New School Management*, p. 4.

deep enough into his nature and you will find in every child that which is worthy of admiration and true regard. Love is at once blind and gifted with remarkable vision—it refuses to see fickleness and whimsicalness and moodiness and awkwardness, and underneath these or any other unlovely qualities which may be possessed it sees the child that is to be. Love may be cultivated through sympathy. Says Weimer, "See in the child your own self in your youth and you will learn to love the child."

(2) He Will Cultivate Good Humor. Gracious courtesy and kindness, the outgrowth of good humor and cheerfulness, will go far toward winning the hearts of pupils. A smile, a cordial word of greeting, a spontaneous handshake, if they bear the stamp of genuineness, have an almost irresistible appeal. The teacher needs the gift of seeing the funny side of things; a laugh will often save a desperate situation. He must be cheerful and happy; he must know how to play as well as to pray; he must be able to enjoy recreation as well as to be deeply serious on occasion.

(3) He Will Cultivate Poise. Self-command is essential. There will be many things to try the teacher, and vex his spirit, but he must not allow himself to be irritated by them. He must learn how to remain calm and unruffled in the presence of distractions and petty disturbances. If he becomes nervous or excited, if he speaks in a high key or a harsh voice, his unquiet spirit is certain to be communicated to the class. The practice of self-control even in such simple ways as controlling the hands and feet, the tones and modulation of the voice, will help in attaining a composure and poise which will be serviceable at all times and a saving grace in times of crisis.

(4) He Will Cultivate Conviction and Enthusiasm. It is the teacher's task to inculcate belief and conviction. He must himself believe, and believe intensely. He must be positive. Earnestness will give carrying power to the truth he teaches. Only enthusiasm can kindle enthusiasm.

(5) He Will Cultivate Generosity of Spirit. He will put the best construction on every act of his pupils. He will be more ready to praise than to blame. He will be fearless and just, but never harsh and critical. He will have deference for the opinions of others. He will be broad-minded and tolerant; never narrow and bigoted, yet ever loyal to the truth as he sees it and ready to stand for it at any cost. He will never complain of his own pains and ills, but will ever have a ready word of sympathy for the distresses and sorrows of others.

In these ways, and in other ways peculiar to his own personality, ever in increasing measure as grace is given to him, he will show forth in and through himself the beauty of the religion of Jesus Christ.

3. THE TEACHER'S ATTITUDE TOWARD HIS WORK

The teacher will bear in mind that the quality of his work will depend very much upon his attitude toward it, and will see to it that he maintains ever the right attitude. If he rejoices in his opportunity, gives himself unreservedly, eagerly, and gladly to his task; if he counts his difficulties and his sacrifices nothing for the sake of the joy of service that is his, this will make up for many deficiencies. A teacher who gives himself grudgingly, talks about what sacrifices he is obliged to make in order to teach the class, or complains of how difficult the work is made by the lack of interest of the pupils, might as well resign. When one is tempted to be discouraged or is baffled by the demands made upon him by the work or by its difficulties, it will help him to consider the *wonder* of it, for his is truly a wonderful calling. Let him meditate upon the fact that he is *God's teacher*, a co-laborer with Jesus Christ! Let him consider that it is his privilege to aid God in the growth of a soul! The wonder of every teacher's work is well stated by Taylor in the introduction to his book, *The Study of the Child*: "We are dealing with the mind, not with physical forces. The most sensitive instrument ever invented by man does not compare with it in delicacy. . . . (We confront) the mystery of conscious life. No other phenomenon in the universe approaches it in sublimity, no other so fascinates us by its delicate subtleness. The force of gravitation that holds the stars in their courses, the fervent heat that melts down mountains and tosses them into the sky, the bolt of lightning that shivers the towering monarchs of the forest, powerful though they be, know not themselves nor direct a single one of their activities. That strange and wonderful attribute, *conscious life*, is reserved for the child, the man."

4. THE TEACHER'S PREPARATION OF THE LESSON

Recognizing the primary importance of the cultivation of personality, yet the teacher will not neglect specific preparation for every lesson.

(1) **The Spiritual Preparation.** No amount of study of a Sunday school lesson will fully prepare a teacher to teach it. Religious teaching is of the heart as well as of the head. The teacher is

not merely to give information; it is his part to bring the pupil face to face with God. How shall he do it unless he is himself in communion with the Eternal? He needs to pray over his lesson as well as pore over it. He needs to make sure that his spirit is attuned with the truth he is to impart.

(2) **Mastery of the Truth.** The teacher is not to teach merely *something*; he is to teach *the lesson*. He is not to teach his own opinions, but the truth of the lesson. Loyalty to his calling requires him to become master of the lesson truth, to understand it fully, to comprehend it in all its bearings. This may be no slight task, but, however great, the teacher will address himself resolutely to it. *He must make the truth his own.* In doing this he will avail himself of some of the best lesson helps obtainable, both books and periodicals. But he will not be content simply to repeat before the class the words of others. Through study and meditation he will possess himself of the truth so that his *presentation* will seem to be a part of himself, not the handing over of ready-made declarations and comments of others.

(3) **Suggestions on Method.** Preparation should be begun early in the week. Read the lesson at least as early as Tuesday. Try to give some time to it each day. Let the truth have a chance to grow in your mind. Every day's experiences will bring their contributions to its teaching. An illustration direct from your own experience will be much more effective than one taken over second-hand from some lesson help. Get all the light you can from others, but trust your own inspirations as well. Search diligently without for assistance, but learn to expect also the inner illumination. Continue your preparation until your plan for the hour is complete, until you know how you are to begin, how you are to go on, how you are to close. When you are thus prepared you can go before your class with that perfect assurance, well founded, which will secure for you the respect and attention of your class.

II. CONSTRUCTIVE TASK

1. Recall your own experience: What as a Sunday school pupil influenced you most?
2. Talk with one of the best teachers you know. Secure full details on his methods of lesson preparation.

III. MEMORY ASSIGNMENT

"O'er merry childhood would'st thou hold firm rule,
 And sun thee in the light of happy faces?
 Love, hope, and patience—these must be thy graces,
 And in thine own heart let them first keep school."

1. Personality is supreme in teaching because: a. Religion is made real in persons; b. Character growth is stimulated by personal influence; c. Personal influence abides.

2. Personal qualities of special importance to the teacher:
 a. Love; b. Good humor; c. Poise; d. Conviction and enthusiasm; e. Generosity of spirit.

IV. QUESTIONS ON THE LESSON

What is the supreme element in teaching?
 How is religion made real? Explain your answer.
 How does character grow?
 Why is personal influence more important than method?
 To what end is the teacher to train himself?
 Estimate the importance of love in teaching.
 Tell why good humor is important in a teacher.
 Why is poise desirable?
 What is the service of conviction and enthusiasm in teaching? Of generosity of spirit?
 Describe the proper attitude of the teacher toward his work.
 Why is spiritual preparation for teaching necessary?
 Give the important suggestions on mastery of the truth. On method of lesson preparation.

V. REFERENCES FOR SUPPLEMENTARY READING

I. In *The Worker and His Work Series*

1. The Teacher's First Pupil.
S.W.H.W. Chap. IV.
2. The Teacher as a Friend.
I.W.H.W. Chap. XX.
3. The Teacher Come from God.
A.W.H.W. Chap. XIII.

II. In *the Library*

1. The Personality of the Teacher.
A New School Management, Seeley, Chap. I.
2. The Teacher's Personal Equipment.
The Making of a Teacher, Brumbaugh, Chap. XVII.

CHAPTER XXXIII

METHODS OF TEACHING

I. LESSON STATEMENT

The teacher should be in his place at least ten minutes before the hour of the session, that he may prepare the classroom or place for the class, greet the members of the class as they arrive, discover any special interest of the pupils for that day, and be in control of the situation without giving mischief an opportunity to gain the upper hand. Attention should be given to preparatory details. The chairs should be carefully arranged in the position most advantageous for teaching. Hats and wraps should be properly disposed of. Bibles and hymn books for the use of the class members should be in place. The teacher's textbook or other printed help may well be put away, not to appear during the session. Let the teacher accustom himself after thorough preparation to depend upon his mental resources. Whatever appliances are to be used in connection with the lesson—whether maps, pictures, blackboard, or note books—should be ready at hand, that there may be no delay in finding and bringing them.

There is no one best method for the *presentation* of the lesson. The method to be used will depend upon the grade of the pupils, the character of the lesson material, and upon the training and habit of the teacher. We shall treat of the different principal methods.

I. THE STORY

(1) **The Importance of the Story.** Says G. Stanley Hall, "Of all the things that a teacher should know how to do the most important, without exception, is to be able to tell a story." "We now recognize in story-telling," says Professor St. John, "the earliest, the simplest, and so far as moral influence is concerned, the most universally effective means of impressing upon a new generation the lessons that have been learned by those who have gone before." To the child the story is the most fascinating form of truth. For we must recognize that truth is by no means confined to facts, as many people seem to think, but may be very effectively embodied in story form.

(2) The Art of Story-Telling. Story-telling is an art in itself, and the teacher can well afford to make a special study of it. We can give here only a few brief hints for general guidance.

a. **THE PURPOSE OF THE STORY.** Why is this particular story to be told? What do you desire to teach by it? Does the story clearly teach this? These are questions which the teacher must answer before he undertakes to use the story in his teaching.

b. **APPRECIATION OF THE STORY.** It is not enough to *know* the story. It must be *felt*. The truth must first have entered into the teacher's mind and heart; only then is he prepared to make the story an effective vehicle for its conveyance to the pupil.

c. **KNOWING THE STORY.** The story's make up must be thoroughly familiar. This does not mean that it should be memorized. Memorization surely detracts from spontaneity. Rather, we mean a familiar grasp of all its details, so that no least particular, important to it, shall be omitted in the telling.

d. **ANALYSIS.** See how it is made up. Break it up into its component parts. Know not only what happened, but realize the successive steps in the narrative of what happened. Determine on the climax of the story, and make that the climax of your telling.

e. **WHEN YOU TELL IT.** Be yourself. Speak naturally. Avoid affectation—"a cant voice is abominable." If you pose, you attract attention to yourself rather than to the story. Be direct. Use direct quotation. Without interjecting comments or explanations of your own come to the point. Be earnest. This does not necessarily mean, Wear a sober face. It means, Give yourself to the story. Live it and make your pupils feel it. Forget your own existence. To visualize the whole will help you to do this. Make yourself see it, then show what you see to your pupils.

f. **PRACTICE.** There is only one way to learn how to tell stories, and that is to practice. You never need wait for an audience. Wherever two or three children are gathered together, there you have it. "If one have neither natural adaptation, nor experience, still I say, Tell the stories; tell the stories; a thousand times, tell the stories!"

(3) Stories as Sunday School Lessons. In the Beginners' and the Primary Departments the lesson should be almost always in story form. A story lesson is attractive to Juniors and oftentimes will prove to be the best way of presenting the lesson to them. For occasional use, it is very effective with young people and even with adults.

2. THE RECITATION METHOD

The Recitation Method presupposes the assignment of definite tasks to the pupils and the study of these during the week. In the lesson period the pupils recite on their assignments. The teacher develops the pupil's statement by questions, correcting one answer by another, and when necessary supplementing inadequate answers by statements of his own.

(1) **Advantages of the Recitation Method.** At its best good things may be said for this method. With attention given to assignments, ample lesson helps of the right sort, and a willingness to study on the part of the pupils, good results may be had. The expression of the lesson truths by the pupils in their own words is very valuable.

(2) **Shortcomings of the Method.** In common practice the Recitation Method is subject to much abuse. The teacher often fails entirely to make assignments, the pupils do not study the lesson, and the recitation, as a result, is superficial and comparatively profitless.

(3) **Making the Most of the Method.** The teacher who really desires to do good work will give earnest heed to these particulars:

a. **LESSON ASSIGNMENT.** The lesson will be studied a week in advance by the teacher, in order that its assignment may be skillfully made. The interests of the pupils will be in mind and *points of contact* determined upon. The teacher will endeavor by means of these to awaken an interest in the lesson and thus to stimulate study. *Definite tasks will be assigned to each pupil*, so that each will feel that there is something for which he alone is held responsible. Failure in our Sunday school work often roots right here. Teachers so frequently content themselves with a general statement as, "Now, be sure to study next Sunday's lesson," or "See who can have the best lesson next week," and the pupils are left entirely in the dark as to what is expected of them. By definite assignments carefully made it ought to be possible to establish a live-wire connection between every lesson and every pupil in the class.

b. **THE RECITATION.** If the work of *preparation* has been well done on the preceding Sunday, no time need be lost; the teacher can proceed at once to the heart of the lesson. Accept the pupil's report on an assignment at its full value, but do not be content with a mere statement of fact. Develop the statement. Make sure the pupil understands its significance; bring out all its bearings; secure a restatement in other words; illustrate it fully and strikingly. But do not dwell too long on any one point. Plan so well for the very

limited time that every one will be given a chance. Do not fail to call for a report on everything assigned. If a pupil who has studied faithfully is not called upon, it will not be easy to interest him in the next lesson. A very common mistake, and one which involves serious injustice, is that of calling only on the brightest pupils in the class and thus failing in getting any expression from perhaps one half or two thirds of the class members.

3. THE CONVERSATION METHOD

In this method of teaching the pupil is met on his own plane, and from his statement, called forth by a question or made as a comment, the teacher gradually develops the truth which he desires to teach. His effort is to educe, or draw out, a statement of the truth from the pupil.

(1) **Advantages of the Conversation Method.** *A skilled questioner* can teach with great success by this method. Here is constant movement; interest and attention are assured; creative expression on the part of the members of the class is required. The teacher will not stop short of getting a statement which shows that the pupil has a grasp of the truth and is able to formulate it intelligently. The truth thus becomes the pupil's own, and conditions are most favorable for his retaining it. The teacher discovers the mind of the pupil, his methods of thinking—even the inner thoughts of his heart are revealed. It thus becomes possible for him not only to impart information but to make sure that the truth lays hold of the inner man, molds purposes and rectifies and strengthens motives. The use of the conversation method made Socrates one of the most famous of the world's teachers. It is to be noted also that Jesus was exceedingly skillful in conversational teaching. Every teacher should study the Master's use of questions.

(2) **Disadvantages of the Method.** It is by no means easy for the teacher to qualify himself for the use of this method. It requires a broad general knowledge, the ability to think quickly and accurately, skillfulness and discrimination in the use of words, and self-mastery. Practice will do much in assisting the teacher to become skillful. In itself, the method lays no requirement of study in advance of the lesson period upon the pupils, hence lesson preparation is likely to be slighted. There is constant danger of controversy over unimportant matters. Unless care and skill are used the discussion is likely to wander, to follow tangents far afield, and even to degenerate into superficial, pointless, and profitless talk. For the teacher merely to read off the printed questions of the

lesson help and to accept answers read by the pupils from their lesson papers *is not teaching*, and *cannot* be classed under this or any other real teaching method.

(3) Adaptation of the Method. If the most be made of the Recitation Method there will be free and thorough discussion; that is, the Conversation Method will also be used. In many cases the best method to be used is a combination of these two methods. Lesson study is secured by the means suggested above, the result is called out by questions, and the pupil's statement is made the basis of a conversational discussion. When success is attained there is full coöperation between pupils and teacher in which all the necessary conditions for real teaching are finely met.

4. THE TOPICAL METHOD

By the Topical Method we mean that method of teaching used to a considerable extent in advanced college graduate classes, under the designation of Seminar Method. The teacher assigns from time to time important topics, to be made the subject of thorough investigation, and then reported upon by a paper or a lecture. At its best this is a most excellent method of teaching, but it is evident that it can have only limited use in the Sunday school. It requires a teacher of exceptional training and senior or adult students of good education and unusually earnest purpose in study. Given these, it may be made the means of making true Bible scholars.

5. THE LECTURE METHOD

In the use of the lecture method the teacher gives an address to the class, which may or may not be accompanied by some asking and answering of questions and some discussion. It is the one method used in many large classes of adults.

(1) Advantages of the Lecture Method. It cannot be doubted that not a few adults prefer to attend a class where they will not be called upon to answer questions, or even express an opinion. It permits a large membership; a large number of people may thus be under the instruction of an able teacher where good teachers for several classes could not be found. A lecture course may be given in which a number of specialists may be heard upon subjects upon which they are especially qualified to speak. If a lecture class have a distinguished teacher, there is an opportunity to secure a large attendance through advertising.

(2) Disadvantages. The Lecture Method has distinct disadvantages. No requirement of lesson study is made of the members.

OF TEACHER TRAINING

They learn little as compared to what they might learn if they diligently pursued a study course. There is a strong temptation upon the teacher to make his addresses popular, even entertaining, to the extent of minimizing instruction. A large lecture class is a second congregation and may detract from the interest in the public preaching service and lessen the attendance upon it.

(3) Use of the Lecture Method. While it is far from being ideal, there is undoubtedly a place for this method of teaching. An able Bible teacher, who is at the same time a resourceful and drawing speaker, may attract to the Sunday school large numbers of adults, especially men, who could not be brought in by any other means. Every large Sunday school might well have at least one lecture class. In other classes occasional lectures might well be given, or lecture courses on special subjects offered at intervals.

6. GENERAL SUGGESTIONS ON METHOD

(1) Vary Your Method. The successful teacher avoids ruts. He is not tied to any one method of presentation. If the discussion method works well, he uses that; but if discussion tends to fall into routine, or if interest in it wanes, he casts the lesson into story form, or delivers the best lecture of which he is capable. He uses the method best adapted to the lesson he teaches. He studies his class members, as well as his lesson, and is governed by their interests and needs. No one method of teaching has all the good qualities; each may sometimes be modified to advantage. Whatever method be used, avoid monotony. Variety, variety, variety is the secret of interest.

(2) Look Well to the Spirit of the Classroom. It must be cordial and open. A pupil must feel entirely free to ask a question at any time or to disagree with an opinion of the teacher. Urge the members of the class to express their own opinions. Often the insuperable barrier to the acceptance of the truth is a false opinion, the weakness of which would become apparent if it were given expression. You cannot compel pupils to accept your teaching. It becomes theirs only as they reach out after it, seeking to appropriate it and make it their own. A cordial, friendly atmosphere is a first necessity no matter what method is used.

(3) Connect the Lesson with Life. Make your presentation concrete. Translate abstract statements of truth into terms of life. Seek illustrations from the experiences of the members of your class. No matter what method of teaching you may find it best to use, do not conclude the lesson hour without making some vital

connection between the truth and character. Remember that no lesson is well taught unless every member of the class sees and feels that it bears some relation to his life and conduct. Let no pupil of yours ever have occasion to say, "That is true, but *what of it?*" Rather let every one be led to say, "*That is true, and it affects me.*"

II. CONSTRUCTIVE TASK

1. Observe the teaching of a particular lesson by some good teacher. Describe the method of presentation used.
2. Considering further this same lesson: Was the method used adapted to the grade of the pupils? Was it adapted to the lesson material? What method would you use in teaching the lesson?
3. With a particular class in mind tell what method you would use in teaching next Sunday's lesson.

III. MEMORY ASSIGNMENT

1. Methods of presentation: a. The Story; b. The Recitation Method; c. The Conversation Method; d. The Topical Method; e. The Lecture Method.

IV. QUESTIONS ON THE LESSON

What are some of the teacher's duties before the session begins?
 How shall the method of presentation of a particular lesson be determined?
 Estimate the importance of the story in teaching.
 Give important hints on telling the story.
 Describe the Recitation Method. What can you say of its use?
 What is the Conversation Method? Give important suggestions on its use.
 Under what circumstances may the Topical Method be used to advantage?
 State some advantages and some disadvantages of the Lecture Method.
 Give in detail some general suggestions on Method.

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In The Worker and His Work Series*
 1. The Lesson Story for Elementary Grades.
E.W.H.W. pp. 161, 162.
 2. The Story and Its Uses.
I.W.H.W. Chap. VI.
- II. *In the Library*
 1. Learning to Tell a Story.
Stories and Story Telling, St. John, Chap. VI, VII.
 2. The Recitation Lesson.
A Brief Course in The Teaching Process, Strayer, Chap. X.
 3. The Socratic Method.
Primer on Teaching, Adams, Chap. VII.

CHAPTER XXXIV

THE LESSON PLAN

I. LESSON STATEMENT

Every lesson requires special study. The best of teachers never get beyond the need for preparation, even on the most familiar lesson. But to know the lesson is not enough. *It is necessary to have a definite aim in teaching the lesson, and an equally definite plan of realizing that aim.* The ultimate aim in the teaching of all Sunday school lessons is the same—the religious development of the pupil. This will always be in mind, but in addition the teacher must ask, “In what definite way does this lesson contribute to that end?” In deciding upon *the lesson aim* the pupils must be kept in mind. The teacher dare not shut himself up in a room apart to study the lesson as an end in itself. As he studies he must see his pupils before him and decide upon the lesson aim in the light of their needs. This will make it impossible for him to take over without alteration a ready made lesson plan found in some teacher’s help. These helps will be at the best only suggestive in aiding him to work out *his own* lesson plan.

For many lessons, the best lesson plan will be constructed according to the principles first enunciated by Herbart, a famous German educator; these are commonly known as Herbart’s Formal Process, or The Five Steps.

1. THE FIVE STEPS

They are as follows:

(1) **Preparation.** This first step is the means by which we lay hold of the pupil’s mind and get it into action. It rests upon the fundamental principle that teaching is a process of coöperation between teacher and pupil, and its purpose is to arouse the pupil’s mental processes. The teacher must hit upon something with which the pupil is familiar and in which he has an interest. Taking this as the starting point, by questions, suggestions, an anecdote, or some similar means, he so awakens the pupil’s interest in the lesson message that he is eager to receive it.

a. **THE POINT OF CONTACT.** It is obvious that this starting point must be something which may be connected with the lesson truth.

It is thus the *point of contact* between previously possessed knowledge and the new truth. Its importance is realized when we remember that the unknown can be understood and interpreted only in terms of the known.

b. ON FINDING POINTS OF CONTACT. When a teacher is well acquainted with the members of his class it is not difficult to find points of contact. Some recent public event—a striking experience of some member of the class, an experience of some historical personage or of some familiar character of fiction, an oft-expressed wish, an interesting object in nature—will furnish the desired means of connection. Sometimes the best possible point of contact is a previous lesson in which real interest was shown.

c. THE PRELIMINARY NATURE OF THE FIRST STEP. This first step is preliminary to the teaching of the lesson and should not be allowed to take up too much time. Sometimes teachers dwell too long upon it. When a teacher assigns topics in advance for reading or written work, this is a part of preparation and may in itself be sufficient.

(2) **Presentation.** The second step, presentation, will occupy the larger part of the lesson period. It has been described as bringing in the fresh thought or knowledge to lay by the side of that which is already possessed. The preceding chapter on methods of teaching and the chapter on questions directly concern this step of presentation.

a. METHOD OF PRESENTATION. The grade of the class, its size, if a secondary division or adult class, and the character of the lesson material will largely determine the method of presentation. Except in the elementary grades, where the *story method* will always have right of way, there should be variety in method of presentation. The teacher should not allow his pupils to feel that they know to a certainty just how he will proceed in teaching the lesson.

b. ONE CENTRAL TRUTH. The presentation should be concerned principally with one central truth. The aim should not be to present the largest possible number of new ideas. It is very much better to choose some one outstanding truth and dwell upon it to make sure that it is clearly and forcibly presented. The prevailing habit in Sunday school teaching of considering a lesson verse by verse, assuming that every verse must perforce contain some valuable nugget of hidden truth and demanding that it give it up, is a very bad one. It does violence to fundamental principles of biblical interpretation. Besides it is a mistake to try to teach so much that our pupils learn nothing well. One may feel that he is

losing an opportunity in passing by some of the truths contained in a lesson; as a matter of fact, we lose our one great opportunity of *teaching something* if we do not concentrate. An entire lesson period is not sufficient in which to teach a preëminent truth. If the instruction is really to tell in life-building the truth must be reiterated, presented in all its phases, emphasized in various ways—by every means made the familiar possession of the pupil.

(3) Association and Comparison. In this step the purpose is to make clear what has been presented by associating and comparing it with what the pupil already knows. This step is fundamental and important, for the mind always acts by association; the known is always used to interpret, explain, and classify the unknown. We invariably describe a strange object by telling what it is like. It is at this point that *illustrations* are chiefly useful. A succeeding chapter is devoted to this subject. Illustrations to be effective must deal with familiar material. To bring good illustrations the teacher must be intimately acquainted with the pupils. The wise teacher continually studies her class. "She watches them in their play; she finds out their little interests and enthusiasms, she gets as much as she can out of their home environment, and she uses all of this material for illustration of her teaching. . . . The illustration that illuminates is taken right out of the life of the person who is being taught."

(4) Generalization. The fourth step in the teaching process involves getting back from the pupils an expression in their own words of the central truth or truths of the lesson. The teacher should patiently endeavor to evoke this statement from the pupils; it is much more significant if it is formulated in their own way. *Generalization is not always required.* "Sometimes, especially with young children, it seems advisable not to teach the rule at all, relying upon the concrete facts—whatever their nature—to suggest it of themselves."¹ Generalization is chiefly necessary in an *inductive* lesson—that is, one in which there are a number of *particular instances* from which a *general truth* may be inferred. Of course not all Sunday school lessons are inductive. A lesson may consist entirely of a simple story enforcing a single truth. Another lesson may be a single experience from the life of a hero. Still other kinds of lessons may not yield a generalization.

(5) Application. This step reaches out beyond the Sunday school room into the daily life of the pupil. It is to be borne in

¹McMurry, *The Method of the Recitation*, p. 204.

mind that only that is really taught which actually affects and influences conduct. The act in turn deepens and intensifies the thought. As Professor James says, "An impression which simply flows in at the pupil's eyes or ears and in no way modifies his active life, is an impression gone to waste. . . . Its motor consequences are what clinch it." If our teaching stops short of application in every-day life, we fail in our ultimate purpose of making Christian character. In spite of this fact we fear many Sunday school teachers have contented themselves with cramming facts into their pupils' minds or with inculcating theories and doctrines widely separated from life as beliefs to be held as a sort of religious insurance. We are to include right beliefs in our teaching, but we must insist that doctrines, as all instruction, shall influence boys and girls to right conduct on the street, on the playground, in the school, and in the home. Our supreme task is to show them how they can be Christian boys and girls, and to gain the decisions of their wills to go forth and live as they have been taught. *The application must not be forced.* It must come as a free choice. Often the teacher will not tell the pupil *directly* what he ought to do. He will make sure that the pupil understands wherein and how the lesson applies to conduct by asking for examples. He will show the form of conduct to be morally attractive and thus stimulate feeling. Finally, he will leave the pupil in no doubt of what he *expects* from him. On later occasions he will recur to the lesson to make sure that the application has actually been made.

Often the lesson truth may be made vivid and the application aided by some form of *expressive activity*. This will be treated at length in a later chapter.

The five steps in the formal process of teaching ought to become very familiar to every teacher. It is not to be understood that every lesson will rigidly follow this plan. That would make of it a mechanical process without life or power. In actual practice it will be subject to constant modification. Yet in the broadest sense it is true that in every lesson the teacher should plan to *prepare* the *pupil's mind* for the truth, *present* it clearly and vividly, make it familiar by *associating* it, *formulate* it in a *general* statement, and *apply* it.

2. GENERAL SUGGESTIONS ON LESSON PLANS

(1) **Plans Should be Adaptable.** There are wide differences in lessons. Plans should be varied to suit the character of the lessons. They should be adapted to the grades, that is, to the pupils. Some-

times a plan will need to be radically changed in the course of the lesson hour because of special circumstances. One subject may require several lesson periods for treatment; one entire period may be given to one step.

(2) **A Good Plan Will Promote Economy of Time.** The time devoted to our Sunday school work is all too brief. Every moment must be made to count. There is no time for fumbling. A well-made plan will utilize every moment. It will find a *best way to begin*, which is very important, for the first five minutes go far toward deciding the character of the whole hour. It will provide a *best way to go on*, which is important, for wandering or uncertain progress dissipates interest and attention. It will decide upon a *best way to close*, which is important because the final and abiding impression is largely determined by the last moments. The lesson to be most effective must be cumulative. For a teacher to break down at any of these important points, or to say, "I got only half through the lesson," is to confess a failure, one cause of which lay in a defective lesson plan.

II. CONSTRUCTIVE TASK

1. Observe the teaching of some lesson in day school or Sunday school. Write answers to these questions: Did the teacher appear to have a well worked out plan? Wherein did it work well? Wherein could it have been improved?

2. Select a particular lesson and with a particular class in mind construct a complete lesson plan.

3. Read the parable of the sower (Matt. 13. 3-9). Select a point of contact: a. For an adult men's class; b. For a class of city boys who have never been in the country; c. For a class of Junior girls who live in the country.

III. MEMORY ASSIGNMENT

1. The Five Steps: a. Preparation; b. Presentation; c. Association and Comparison; d. Generalization; e. Application.

2. Preparation involves finding a point of contact and using it to awaken an interest in what is to be taught.

3. Presentation offers the lesson truth or truths.

4. Association fastens the truth in the mind, and comparison tells what it is like.

5. Generalization formulates the truth in the pupils' own words.
6. Application utilizes the truth in conduct.

IV. QUESTIONS ON THE LESSON

- What is required of a teacher beyond knowing the lesson?
 Distinguish between the ultimate aim in Sunday school teaching and the immediate aim in teaching a particular lesson.
 Explain what is meant by Preparation.
 What is point of contact? Where shall we go for points of contact?
 What is involved in Presentation?
 What are the principal methods of Presentation?
 What is the importance of one central truth?
 What is the office of Association and Comparison?
 What is meant by Generalization? Why is it not always required?
 Why is application so important?
 Should every lesson plan adhere rigidly to "The Five Steps"?
 In what ways must plans be adaptable?
 Tell some ways in which a good plan will help in teaching.

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In The Worker and His Work Series.*
 1. The Lesson Presented to Beginners.
E.W.H.W. pp. 73f.
 2. Preparation and Presentation in Teaching Primary Pupils.
E.W.H.W. Chap. XVII.
 3. Lesson Analysis.
S.W.H.W. Chap. VII.
- II. *In the Library*
 1. Method in Teaching.
Primer on Teaching, Adams, Chap. VI.
 2. The Point of Contact.
The Point of Contact in Teaching, Du Bois, Chap. I.

CHAPTER XXXV

INTEREST AND ATTENTION

I. LESSON STATEMENT

Among many significant statements of Henry Clay Trumbull, to whom the whole Sunday school world is greatly indebted, is this: "There are a good many things which you would like to have in a scholar which, after all, you can get along without; but attention is not one of these. . . . While a scholar lacks attention teaching him is an impossibility." Attention is the teacher's problem. A teacher may sometimes be heard to say: "Children, *you must* give attention." Instead, the teacher should say, "*I must* teach so that my pupils will freely attend to my teaching." These two facts the teacher should have ever before him: There is no use attempting to teach without attention. It is only a waste of breath. Though the pupil's body may be before you, his mind is somewhere else. Secondly, if you are able to teach as you ought, you will have the attention of your class.

I. WHAT ATTENTION IS

(1) **Attention Defined.** In our study of the mind we have found that consciousness is never at a standstill (p. 163f). At any particular moment, however, some one thing or group of things, some perception or thought, is at the center of the field of consciousness. In a flash it may have been displaced and something else may have taken its place, but in the present moment the mind's activity is centered upon it. *That which is at the center of the field of consciousness within the mind at any particular moment is the object of attention.*

(2) **Kinds of Attention.** Attention may be said to be of two kinds.

a. **SPONTANEOUS OR INVOLUNTARY ATTENTION.** Spontaneous attention is attention without effort. It is the kind of attention which it takes effort to refuse. In infancy it is based wholly upon instinct. Later, as interests develop, attention is regulated by interest. Whatever interests the pupil is the object of spontaneous attention. The value of spontaneous attention consists in the fact that when it is given, the mind is eager and alert, reaching out toward its object.

In this connection it is of highest significance for our work that the child has natural religious interests.

b. **VOLUNTARY ATTENTION.** Voluntary attention is attention with effort. That it may be given an effort of will is required. It is the mind's concentration upon that which is not of itself interesting or attractive. It lacks the life and vitality which characterizes spontaneous attention and is likely to be mechanical and powerless. Two things concerning voluntary attention should be noted: the power thus to attend is acquired—young children do not have it; and, secondly, while it is exceedingly valuable and may be acquired by any one with diligent effort, many people never come to possess the power of voluntary attention in any considerable degree.

When we consider the relative importance of these two kinds of attention it becomes clear that the teacher's dependence must be principally upon spontaneous attention. To be able to appeal to it is to insure ready response and to insure also that teaching will proceed more smoothly, more pleasantly, and much more effectively. Formerly voluntary attention was more valued because it was believed that the effort of will involved was very important. We know now, however, that the power of will required in voluntary attention is not possessed by little children. It is therefore necessary, particularly in the elementary grades, to rely principally upon interest.

2. WHAT INTEREST IS

(1) **Interest Defined.** By interest we mean those feelings of pleasure or pain which arouse activity in the mind. Interest is thus a feeling which has the characteristic of activity. Says Hubbell: "Interest implies that we take hold on something; that we are busy with it. It does not end in itself, but it reaches out and attaches itself to something beyond. It implies also a feeling of worth and finds ready response in one's deepest nature." There may be said to be two kinds of interest:

a. **NATURAL INTEREST.** Natural interest is the spontaneous reaction of the child to certain things, due to his instincts. The child has an instinct to satisfy hunger. He has a natural interest in his milk bottle because he associates it with the satisfaction of his hunger. Children have a wide range of natural interests, some purely intellectual. Curiosity is an instinct; the boy's curiosity leads to his interest in seeing how things are made, his constructive interest.

b. **ACQUIRED INTEREST.** Acquired interest is that which is caused

to grow out of natural interests. Music, painting, sculpture—the higher arts—represent with many people acquired interests.

(2) **The Importance of Interest.** It is readily apparent that interest is of prime importance in teaching, for it is the basis of attention. Inattention is explained by lack of interest. If the interests of the pupil are appealed to, spontaneous attention will be given. Teachers are sometimes exhorted to make the subject interesting. A more fundamental thing is to choose such material as appeals to the pupil's interests. If lessons are properly chosen, they will have little need to be *made interesting*; they will have an inherent interest.

3. SOME IMPORTANT PRINCIPLES

(1) **Attention Comes in Waves.** Or, as Professor James says, "in beats." It cannot be continuously sustained. The mind must be constantly reattracted. The teacher's problem therefore, is not merely to get attention at the beginning of the lesson, but to hold it. The utilization of interest through finding a *point of contact* is the object of the first step in the lesson plan, as we have seen. It will probably be necessary to find new points of contact as the lesson proceeds in order to hold or to regain the attention.

Variety and movement in the presentation of the subject-matter will be a decided help in retaining the attention. The lesson should move on from beginning to end, much as a story develops in the telling. There should also be variety in teaching method and in recitation. Routine should be shunned.

(2) **Association is Effective.** In gaining attention to what is not immediately interesting effective use may be made of the principle of association. It may be thus stated: *Attention may be gained by associating that which is not in itself interesting with that in which an interest already exists.* The association may be in terms of time, of likeness, of similarity of circumstance, of common relation to a third object, or in any other of numerous ways which ingenuity may suggest. James gives, in effect, this statement: Begin with the line of the person's native interests and offer him objects that have some immediate connection with these. Next, step by step, connect with these first objects and experiences the later objects and ideas which you wish to instill. Associate the new with the old in some natural and telling way. The two associated objects grow, as it were, together; the interesting portion sheds its quality over the whole; and thus things not interesting in their own right borrow

an interest which becomes as real and as strong as that which was used as the starting point.

(3) **New Interests May Be Created.** It will readily be seen that continued use of the last named principle will result, not merely in gaining attention for the time being, but actually in the creation of new interests. It is a part of the teacher's task to use natural interest as a means of creating new interests of deep and vital significance. Interest thus becomes not only a means but an end of the teaching process. An important aim in our work is to develop in the pupil a genuine interest in all the things of life which have real and abiding worth. We may be sure that the subject in which the pupil becomes thoroughly interested will not long remain unrelated to his life.

(4) **Voluntary Attention May Be Developed.** Our whole dependence should not be upon spontaneous attention. There will be times in our teaching when we shall be compelled to fall back upon voluntary attention. We should therefore endeavor to secure effort for voluntary attention. This effort is valuable mental discipline. The most common dependence in securing it is upon desire for promotion, the approval of the teacher, prizes and rewards. A better way is to appeal to higher purposes and desires—a life purpose, a cherished plan of life effort, a lofty ideal, where these exist, attention being asked that they may ultimately be attained. As we pass from childhood to adolescence we must attach increasing importance to voluntary attention. Hughes says, "The beginnings of knowledge are in activity or in pleasure, but the culminating point is in the power of attending to things in themselves indifferent."

(5) **Attention Itself May Be Made Habitual.** It should be borne in mind that our pupils are forming habits either of attention or of inattention. If we assent to inattention in the members of our classes, we not only fail of teaching them anything, we beget in them an irreverence for the sacred things of which, as religious teachers, we treat, and instead of being helped they are both intellectually and morally weakened.

4. PRACTICAL SUGGESTIONS ON ATTENTION

(1) **The Removal of Obstacles.** There are many obstacles to attention, some of which may be removed and others of which may be at least partly overcome. Some little things, very distracting but easily remedied, are such as a creaking door, a rattling window, noisy chairs, an unsightly article of furniture, the passing of papers during the lesson hour. Bad ventilation, poor light, or an over-

crowded classroom may make it well-nigh impossible for a teacher to hold the attention of a class. Sometimes the cause of inattention is in the pupil himself. It may be a surplus of physical energy which could be given vent by assigning certain simple tasks such as marking the class book, going to the library for a book, or arranging the class chairs. The very opposite of this condition, physical weakness, or even low mentality, may be the cause. The reason for inattention is sometimes in the teacher; some personal peculiarity or affectation may distract the mind of the pupil; a personal antagonism of teacher to pupil, real or fancied, serves as an effective barrier. A separate classroom, or a place partially separated, will remove various causes of distraction.

(2) The Ineffectiveness of Commands. It is exceedingly common for teachers to command, entreat, or exhort attention. For the most part this is entirely futile. It fixes attention upon the teacher or upon the penalties which he threatens instead of upon the lesson. What the teacher really desires is to turn attention to the truth he is attempting to teach, not to himself. Even attention given to the subject in response to entreaty is likely to be unstable and fleeting. There may be occasions when because of unusual distraction it is desirable to recall attention by some external means, but it should be understood that all such means are mere makeshifts. The more a teacher asks for attention the less skillful teacher he shows himself to be.

(3) The Teacher's Attention. An inattentive teacher cannot expect to have an attentive class. The standard of any class is set and sustained by the teacher. A principal source of inattention in the class may often be traced to a lack of interest on the part of the teacher. Sometimes where there is no lack of interest in the lesson truth, there may be an inattentive attitude toward the Sunday school program, or a failure to check the first advances of inattention on the part of the pupils. On the other hand, the teacher may well place dependence upon the contagion of interest. If his preparation of the lesson, his attitude toward his task of teaching, his earnestness in presentation, all show his interest in the subject, and his faith in the truth and in his pupils, this will go far toward winning and holding the interest and attention of the class.

II. CONSTRUCTIVE TASK

1. Observe the teaching in a class where the pupils are attentive. Write the reasons why, in your opinion, the teacher is able to hold the attention so well.

2. Make observation in an inattentive class. Write what you think to be the reasons for the inattention.
3. Talk with the most inattentive or disorderly Sunday school pupil with whom you are on intimate terms and get a full explanation of the situation from his own standpoint.

III. MEMORY ASSIGNMENT

1. Definition: Attention is active direction of the mind to any object or idea.
2. Kinds of attention: a. Spontaneous, or Involuntary, attention; b. Voluntary attention. (Distinguish clearly between the two.)
3. Definition: Interest may be said to be those feelings of pleasure or pain which arouse activity in the mind.
4. Kinds of Interest: a. Natural Interest; b. Acquired Interest.

IV. QUESTIONS ON THE LESSON

Of how great importance is the matter of attention?
 Define attention.
 Distinguish between the two kinds of attention.
 How is interest related to attention?
 Give a definition of interest. Name two kinds of interest.
 Estimate the importance of interest.
 What is the significance of the fact that attention comes in waves?
 Explain the application of the principle of association.
 How may new interests be created?
 How may we develop voluntary attention?
 What is the permanent evil of inattention?
 What may be said of the removal of obstacles to attention?
 Why should a teacher not command pupils to give attention?
 Why is attention on the part of the teacher important?

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In The Worker and His Work Series*
 The Necessity of Having Interest and Attention.
 I.W.H.W. pp. 60ff.
- II. *In the Library*
 1. How to Secure Attention.
 The Psychological Principles of Education, Horne, Chap. XXVIII.
 2. Interest.
 Talks to Teachers, James, Chap. X.
 3. Attention.
 Talks to Teachers, James, Chap. XI.

CHAPTER XXXVI

ILLUSTRATIONS

I. LESSON STATEMENT

One of the most effective ways of making spiritual truth real, and thus causing it to live in the mind and heart of the pupil, is through illustration. The most important truths of a lesson are often in abstract form; in this form they have little meaning to the pupil, for they have no apparent relation to the things of his life. In order to have meaning for him they must be connected with some concrete thing familiar to him, or with some experience of his past. Illustration thus becomes first aid to understanding; it is casting the light of the known upon the unknown; it is making the truth clear and vivid; making it live by relating it to life.

The importance of illustrations can scarcely be overestimated. Everyone has interest in people, in living things, in natural objects, in action. Races in their infancy speak and write in pictures, and in crude drawings of animals and objects. With men and women of untrained minds, as with children, the power of observation is stronger and more active than that of reasoning. They see and feel more than they think. Robert South said that illustrations make the truth plain "by sliding it into the understanding through the windows of sense."

1. KINDS OF ILLUSTRATIONS

Illustrations are of two kinds, *verbal* and *material*. Although they seem very different, their service is practically the same. Both kinds serve to interpret a new or unfamiliar idea by recalling a familiar idea or image.

(1) **Verbal Illustrations.** Included under verbal illustrations are stories, incidents and anecdotes, examples, and figures of speech. Of these the most important are stories and certain principal figures of speech. The greatest teachers have made much use of both of these. Think how often Jesus spoke in parable! Consider also how many times in his teaching he referred to himself in figurative form. He said, "I am the vine," "I am the good shepherd," "I am the way," "I am the door." He spoke of himself as "the bread of life," as "the Son of man," as "the stone which the builders rejected."

Stories we have treated in another connection. Let us now consider other principal forms of verbal illustrations:

a. **THE SIMILE.** The simile, consisting of an expressed comparison, is the simplest of all figures of speech. Whenever a teacher uses "like" or "as," he employs the simile. If the comparison is apt it is very effective. The Bible has many similes. Examples are: "The path of the just is as the shining light," "The ungodly are not so: but are like the chaff which the wind driveth away."

b. **THE METAPHOR.** The metaphor, like the simile, is based upon comparison, but differs in form. The resemblance of the things compared is indicated by applying the name, attribute, or act of one directly to the other. It has been thus defined: "A metaphor is an act of the imagination figuring one thing to be another." It thus leaves more to the hearer's imagination than the simile and acts more directly as a mental stimulant. It is stronger and more forcible than the simile and must be accounted one of the most effective forms of illustration. Some familiar examples from the Bible are: "Ye are the salt of the earth," "Ye are the light of the world," "Israel is an empty vine," "Judah is a lion's whelp."

c. **THE ANECDOTE.** An incident in brief story form is a very effective form of illustration. This differs from the lesson story in that the anecdote is merely used to throw light upon some particular part of the lesson, or upon some one aspect of the lesson truth. Care and discrimination should be employed in the selection of illustrative incidents. They should be brief, pointed, true to life, and have an evident application to the immediate truth which it is desired to illustrate. An incident should never be chosen simply because it is interesting in itself. It may distract rather than illustrate; not uncommonly a story does more by way of turning away thought from a subject than by way of illuminating the truth.

d. **QUALITIES REQUIRED.** In order to be effective verbal illustrations should have certain characteristics: *The terms of the illustration should be familiar.* The mistake is sometimes made of trying to illustrate by something less known than that of which the lesson treats. We require that which will make the lesson truth more simple; which will, if possible, translate the truth into terms of the pupil's concrete experience. We seek to interpret the new by the old. An illustration which brings in the unknown is only increasing difficulties. We remember the little boy's complaint, "O mother, dear, I *do* understand if only you won't explain it any more." *The resemblance should be plainly apparent.* It should be real, not fancied. No illustration should need to be explained. The likeness

should be general; the illustration should be more *like* than *unlike* the thing it pictures. Farfetched illustrations are of no service. *There should be no striking dissimilarity.* Two things may be much alike and yet so strikingly dissimilar in some one particular as to make comparison ludicrous. *The illustration should not be too striking or too attractive.* Teaching is to be distinguished from amusing and entertaining. No good effect in teaching can possibly attend the telling of a story which is related simply because it is a good story. The purpose of illustration is not to make interesting but to make clear. It is not to attract attention to itself but to the truth which it illustrates. An illustration may be so engrossing as to entirely center attention upon itself.

(2) Material Illustrations. These include everything adapted to object-teaching or picturing, such as maps, photographs and other pictures, diagrams, models, coins, and blackboard sketches or outlines. Any object which will translate an abstract idea into concrete form, or make more real a thought which it is desired to impress, is valuable as an aid in teaching. Pictures should be much more largely used than they are by most teachers. In a small class where all are in close enough proximity to the teacher to see readily, illustrated books may be used to very good effect. To a child a picture is very real. A little fellow of five was looking intently at a picture of a train just entering a station. His mother said, "Who do you suppose is inside?" The boy started up eagerly and exclaimed, "Let's wait until it comes in and see." Every teacher would do well to make a collection of objects in miniature, especially models representing Oriental life, and choice photographs for use in teaching. The stereoscope is especially useful, and its possible use is being constantly widened by the increase of choice stereographs. It would be well if a blackboard were always within reach of the teacher. It may be utilized in many ways. The writing of an important word, noting the successive steps in an argument, placing an outline of the lesson on the board, sketching an object are a few of the uses to which it may be put. Many teachers who imagine they cannot use the blackboard at all would find it of much service, with a little practice.

2. USES OF ILLUSTRATIONS

Some of the larger uses which illustrations serve in teaching may be briefly noted:

(1) They Catch the Attention. Apt illustrations are certain to arrest wandering attention. They are an important means of providing change and variety in presentation.

(2) **They Quicken the Imagination.** The service of imagination must often be invoked as an aid to understanding and it can best be awakened by illustration.

(3) **They Kindle the Emotions.** The emotions feed on concrete material. Feeling may instantly be aroused by translating truth into personal terms.

(4) **They Aid Reasoning.** Abstract reasoning is impossible to some and difficult to many. Often a closely knit argument will be intelligently followed only if each step is made clear by an apt illustration. Rufus Choate said he once spent two hours on a point which was perfectly clear within the first five minutes to almost everyone in the courtroom. Only when he talked about *leather* was he sure that one pig-headed juror caught his point. That one man was needed to win his case.

(5) **They Assist Memory.** Incidents, examples, clever anecdotes, striking figures, are easily retained, and serve as a means of recalling the truth illustrated by them. They are the pegs upon which the memory hangs the truths of the lesson.

3. FINDING ILLUSTRATIONS

(1) **Use Original Incidents.** First, let it be said that the matter of securing illustrations must be a process of finding them. Ready-made illustrations fit no better than ready-made clothes. The illustration taken over bodily from a printed collection is almost sure to be handled awkwardly and to require to have a place made for it instead of fitting naturally into the narrative or argument. That which is taken from the teacher's own experience or out of the life of those who are being taught has a freshness and spontaneity which no borrowed incident can have.

(2) **Cultivate the Imagination.** The teacher needs imagination quite as much as his pupils. Let him insist on his own mind's furnishing him with rhetorical figures. Let him cultivate the power of seeing truth in concrete terms. The mind will respond, and that which at first seemed extremely difficult will in time become natural.

(3) **Use Observation.** Be always looking for illustrations to enrich the next Sunday's lesson. Finding illustrations is largely a matter of persistently looking for them. An excellent plan is for the teacher to carry about with him a small notebook for the special purpose of noting every analogy, every conceived comparison, every incident which can possibly be of future use in teaching. Another equally good plan is for the teacher to secure a Bible either interleaved or with a wide margin and note in it as they occur to him

thoughts, incidents, and quotations which illustrate any Scripture passage. In time, by diligent use of such a plan, the teacher will have an original treasury of illustrations and quotations invaluable to him in his teaching.

II. CONSTRUCTIVE TASK

1. Observe the teaching of some good teacher. Take notes on: a. the extent of the use of illustrations; b. kinds of illustrations used; c. their source.

2. Think of your own experience as a Sunday school pupil. Answer if you can these questions: a. To what extent have you realized help from illustrations? b. What kind of illustrations have helped you most?

III. MEMORY ASSIGNMENT

1. Kinds of illustrations: Verbal, material.
2. Verbal illustrations: Stories, incidents, anecdotes, examples, figures of speech.
3. Material illustrations: Maps, pictures, models, coins, blackboard drawings.

IV. QUESTIONS ON THE LESSON

Tell how illustrations make the truth vivid.
 What are the two principal kinds of illustrations?
 Name different kinds of verbal illustrations.
 What is a simile? Give examples. A metaphor?
 What can you say about the use of illustrative incidents?
 What characteristics are required in effective verbal illustrations?
 Name different forms of material illustrations. Estimate the value of each.
 Give briefly some of the principal uses of illustrations.
 What suggestions can you give on finding illustrations?

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In The Worker and His Work Series*
 1. The Value and Use of Illustrations.
S.W.H.W. Chap. IX.
- II. *In the Library*
 1. Illustration.
Primer on Teaching, Adams, Chap. IX.
 2. Sidelights.
Picture Work, Hervey, Chap. IV.
 3. Dangers of Illustration.
Exposition and Illustration in Teaching, Adams, Chap. XVI.

CHAPTER XXXVII

QUESTIONS

I. LESSON STATEMENT

Next to the ability to tell stories well the Sunday school teacher needs to know how to ask questions. The story is the chief means of effective *presentation*, especially in the elementary grades, while questions are quite as important as a means of *association*. Socrates said that he asked questions in order "to bring thought to birth." Gregory puts it this way: "The true stimulant of the human mind is a question, and the object or event that does not raise any question will stir no thought." *Questions stimulate mental activity; they arouse the mind to lay hold of the truth, to digest it, assimilate it, and give it expression.*

I. CHARACTERISTICS OF GOOD QUESTIONS

(1) **Good Questions Are Simple, Clear, and Direct.** The simpler the language the better; technical expressions should be avoided as much as possible. The question should be framed so as to admit of only one correct answer. Questions are sometimes puzzling because they may be answered in any one of many ways. Long, involved questions are unnecessary and are usually confusing. Teachers who frame long questions, complicated by parenthetical explanations, bristling with technical words as a means of exhibiting their learning, exhibit instead their lack of skill.

(2) **Good Questions Are Pointed, Pertinent, and Important.** If it has these qualities the question is recognized to have real significance. It deals with a principal issue, ignores trivialities, and goes straight to the heart of things. A pupil does not like to be trifled with, nor required to relate unimportant details. A teacher may not always reasonably expect long answers.

(3) **Good Questions Are Such as Stimulate Thought.** Some questions may be correctly answered and yet fail to make the pupil think. Such cannot be called effective questions. For the most part questions requiring only a "Yes" or "No" answer are of little value for this reason. The way in which the question is put, the inflection of the voice, suggest the answer. The pupil in answering follows a cue given by the teacher and is moved to no mental exer-

tion. Questions sometimes contain words which suggest the answer required. For example, "What class of people besides the scribes did Jesus condemn?" "The Pharisees." The two terms are so frequently associated in the Gospels that one suggests the other. An answer which is a guess should never be accepted. The pupil should be required to explain his answer—to tell why he holds the opinion expressed. The teacher should not be impatient; if a pupil does not answer readily, but is evidently considering how to frame his answer, he should be given time. It must be remembered that the mental processes of some pupils are slower than those of others. The power of expression needs cultivation; a pupil may know that which he feels unable to express. Questions should be used to aid expression.

2. METHOD IN QUESTIONING

(1) **Questions Should Be Original.** The use of printed questions read from a lesson help cannot be too strongly condemned. Such a process cannot be anything other than formal, stilted, dry, and mechanical. Instead of awakening interest, such questioning puts to sleep whatever interest may have existed. The value of the teacher's personality is largely lost, being hidden behind the lesson leaf. The whole situation is dull and lifeless unless perchance some pupil who longs to see something doing introduces some form of mischief just to relieve the intolerable monotony.

In studying the lesson it is a good idea for the teacher to write a list of questions as a part of the lesson plan. These ought not to be taken to the session at all. If they are taken, let it be with the thought of falling back upon them only in the event of a crisis wherein the springs of spontaneous thought entirely fail. Still better, let the teacher prepare thoroughly, then go before the class with absolutely nothing in hand, throwing himself upon his own resources. The result may be somewhat disconcerting at first, but persistence in the plan is certain to result in the development of real teaching power.

(2) **Questions Should Be in the Line of Lesson Development.** Questions should have their part in the development of the lesson. That is, while questions are most serviceable as a means of association, they should have a real part in carrying out the entire lesson plan. Thinking again of the five steps of teaching and the relation of questions to each: Question first so as to discover a *point of contact*; then question so as to bring out the pupil's contribution to the *presentation*; by questions lead the pupil to furnish *associations*; aid the pupil through questioning to make his own

generalization; finally, guide the pupil through questions toward the *application*. Try to preserve a balance between open discussion and rigid adherence to the lesson plan. The pupils should be encouraged to ask questions as well as answer them, but the discussion must not be allowed to lead too far afield.

(3) Questioning Should Be So Conducted as to Enlist the Whole Class. Some simple suggestions will point the way:

a. **ASK THE QUESTIONS BEFORE NAMING THE PUPIL.** Let each member of the class feel that he may be called upon for the answer. Always name some one particular pupil to reply to the question. Insist upon the pupils' answering only when called upon. Concert answers are a bad practice.

b. **ASK A QUESTION ONCE ONLY.** If the pupil called upon failed to understand it through inattention, call upon another.

c. **EXPECT THE ATTENTION OF ALL.** Frequently base a question directly upon a pupil's answer, addressing this question to a second pupil. This will train all the class to give attention to answers as well as to questions. Give no pupil in the class reason to think that you do not expect his constant attention.

d. **QUESTION IN VARIOUS WAYS.** Use variety. Your practice in questioning must not have so much sameness that the pupils know at any moment who is to be called upon next. Do not question pupils in turn about the class circle, or in alphabetical order. Sometimes call upon the same pupil several times in quick succession. Do not confine your questions to a few of the brightest pupils, but be impartial.

3. SPECIAL FORMS OF QUESTIONING

(1) Rapid-Fire Questions. When a secondary division or an adult class has not made lesson preparation, rapid-fire questioning, designed to bring out the principal facts of the lesson, may sometimes be used with good effect. All who will may answer. Such an exercise used occasionally may serve to break up formality, induce the timid to take part, and enliven a class which has a tendency to be too quiet. It is a method for occasional rather than regular use. Skill in rapid-fire questioning can be acquired only through practice.

(2) Elliptical Questions. An elliptical question is one in which the pupil needs only to complete the teacher's sentence. For example, instead of asking, "What is the first beatitude?" the teacher says, "The first beatitude is, 'Blessed are the poor in spirit: for —,'" pausing for the pupil to complete the statement. These

questions were formerly much used in Sunday school teaching, but are now generally condemned. However, they have a legitimate place, for occasional use, in cultivating expression in a timid child, in encouraging a pupil who may be somewhat dull, and in memorizing. The teacher should guard against supplying too large a part of the statement.

(3) The Review. Every Sunday school gives some attention to review, and everywhere it is held in general disregard. To pupils of all grades it seems dull and uninteresting; to most teachers almost useless. This is the result of the prevalence of a superficial conception of what constitutes a review and of consequent wrong methods. A review is more than a mere repetition of words; it is a re-view, a re-thinking of thoughts. It should include gaining a new view of familiar truths, for its purpose is not to aid in mechanical memorizing but to consider the teaching of the whole in the light gained from a study of all its parts. It is the organization of single facts or truths into wholeness. This statement holds for the review of a particular lesson or all the lessons of a quarter. In the quarterly review the lessons considered singly may be seen to complement one another, or to fit together in such a way as to take on new significance and to enforce some new and larger truth. These purposes cannot be accomplished by reading off in concert the various lesson titles, Golden Texts, and "central truths." Such a performance is next to meaningless. The review should be conducted by the teachers of the various classes, not by the superintendent, and variety of method should be used.

(4) The Examination. As we attain to a higher standard in our work, examinations will be in more general use in Sunday schools. They have a real value in stimulating regular and thorough lesson preparation, and also in aiding the pupil in the organization of the knowledge he has gained. While they cannot be required, if the matter is tactfully handled, pupils can be led to take examinations by some form of recognition such as awarding special certificates or other honors to those who pass creditably.

II. CONSTRUCTIVE TASK

1. Observe the teaching of some good teacher. Take notes on: a. Kinds of questions asked; b. The teacher's methods of questioning.

2. Considering further this same lesson: What was the effect of the questions on this class? Give examples of particularly effective questions. Why were they effective?

3. With a particular class in mind, prepare a full list of original questions on next Sunday's lesson.
4. Describe the best review you have ever participated in, either as teacher or pupil.

III. MEMORY ASSIGNMENT

1. Purpose of questions: The purpose of questions is to arouse the mind to lay hold of the truth, to digest it, to assimilate it, and to give it expression.
2. Characteristics of good questions: a. Simple, clear, and direct; b. Pointed, pertinent, and important; c. Power to stimulate thought.
3. Method in Questioning: a. Ask original questions; b. in the line of lesson development; c. in ways to enlist the whole class.

IV. QUESTIONS ON THE LESSON

What is the importance of questions in teaching?
 What is their purpose?
 Give the primary characteristics of good questions.
 Give some additional characteristics of good questions.
 Cite examples of kinds of questions which stimulate no thought.
 Tell why questions should be original.
 How may questions help in each step of lesson development?
 Give important suggestions on how to enlist the whole class.
 What is the value of rapid-fire questions? Of elliptical questions?
 What constitutes a good review?
 What is the place of examinations in Sunday school work?

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In The Worker and His Work Series*
 1. The Teacher's Use of Questions.
S.W.H.W. Chap. VIII.
- II. *In the Library*
 1. The Art of Questioning.
The Art of Questioning, Fitch.
 2. Method in Questioning.
Brief Course in the Teaching Process, Strayer, Chap. XI.

CHAPTER XXXVIII

ENLISTING THE PUPIL'S ACTIVITY

I. LESSON STATEMENT

We have previously considered the fundamental character of activity, and its significance. (Read again Chap. XXIV.) This study of activity made clear to us that the teacher must find ways of utilizing the activity of the pupil. Without this there can be no real teaching. The easy thing is for the teacher merely to repeat the lesson to the pupil and to tell what ought to be done, but we must realize that if the teacher stops short of *getting the thing done*, he has by that much failed to teach. The success of the teacher in securing expression is one of the most vital tests of his work. The Sunday school that has the most learned teachers is not always the most successful school. Scholarship in the Sunday school is barren unless it is used to stimulate life.

1. EXPRESSIONAL ACTIVITIES OF SERVICE

The most important kind of expression is *active service for others*. The gospel is a religion of unselfish service. The most important lessons we have to teach are those which find natural expression in deeds of love, kindness, and mercy. When we have influenced our pupils to go out into the walks of daily life and, according to the measure of their opportunity and ability, repeat the works of Christ, we have actually taught them the gospel.

(1) **What to Do.** The first great step has been taken when the teacher realizes the necessity of asking himself: "What is there for my pupils to do?" It is impossible to give a catalogue of expressive activities of much value to the teacher in any particular situation. What is to be done depends upon the lesson to be taught and the possible ways close at hand for expressing its teaching. Usually there is no dearth of opportunities. Everywhere there are those who are sick, or aged, or infirm, or crippled, to be ministered to. There are many overburdened mothers and neglected little ones, and those who are for one reason or another unfortunate. The home is the first and best place to express the spirit of unselfish service. Kindness shown to birds and animals in definite ways

is good. Children may sometimes help in keeping a village or town clean, or in beautifying it. There are always things to be done for the church and school, both at home and abroad.

(2) **On the Choice of Activities.** At a particular time one thing is not always as good as another. The effort should be not merely to find *just anything* to do, but to find the fitting thing, the doing of which will make the truth which thus finds expression a permanent part of the pupil's life.

a. **ACTIVITIES SHOULD BE SUITED TO THE GRADE.** A child should not be encouraged to do that which is beyond his years. In general, it is best for little children to do things for those of their own age; for young people to help other young people. Do not expect the unreasonable or the incongruous.

b. **ACTIVITIES SHOULD DEEPEN THE IMPRESSION OF THE CENTRAL TRUTH.** Do not allow the activities which are engaged in to dissipate your emphasis upon the central truth of the lesson. Choose activities which impress the principal truth.

c. **ACTIVITIES SHOULD BE SPONTANEOUS.** Compelled action will have no good effect. That which the pupils do against their will accomplishes nothing. Encourage them to suggest activities. When you are obliged to make the suggestions, bring it about that the doing of the thing is by the free choice of the pupils themselves.

(3) **Coöperate with the Pastor and the Superintendent.** In planning the more general class activities the teacher should consult the pastor and the superintendent. Often they will be glad to make suggestions on definite lines of activity. The various classes of the school should fit into the pastor's plans. The Sunday school is to a considerable extent the pastor's working force; through its classes he may accomplish the work of the church for the community. Do not consider merely what you would *like* to have your class do. Rather, with necessary respect for the pupils' ages and interests, seek to have your class fit into the pastor's plan for the religious and social work of the parish.

2. EXPRESSION IN THE LESSON PERIOD

During the lesson period the pupil will be doing something—the teacher may be sure of that. The problem is, "What are you going to have him do?" Every pupil will have a certain amount of nervous and physical energy in store, and it will find some way out.

(1) **Assign Tasks to Pupils.** There are a few things in every class session, the doing of which will be pleasing to the pupils and

at the same time provide channels of activity. Let the offering be received by one pupil, recorded by another; let whatever materials are to be used be passed by pupils. When a reference is to be looked up have a pupil do it. The class record may be kept by a pupil, but the teacher should see to it that all entries are made with neatness and accuracy as an expression of religious purpose.

(2) **Report on Assignments.** An oral or written report on a definite assignment is of much value. Of this much larger use may be made than commonly is made.

(3) **Reproduce the Lesson.** In lesson *presentation* the teacher should bear constantly in mind, "No impression without expression," lest he use all the time in merely telling the lesson to the pupils. There can be no assurance that the pupil gets the truth unless he is required to express it. The effort of expression will cause him to think. In all grades *reproducing the lesson* in some way is a very important element in teaching.

a. **IN BEGINNERS' CLASSES.** In teaching Beginners it is necessary to use music and simple little plays as means by which the children may tell the lesson story. The little child learns through his hands and feet as well as through his eyes and ears, and he does not know how to keep still. His imagination will be a great help to him in playing the lesson story. (See p. 190.)

b. **IN PRIMARY CLASSES.** The children will delight in retelling the lesson story and their reproduction of it will be quite as important a part of the teaching as the teacher's first telling. With a little encouragement the hesitant pupil will overcome his timidity and be willing to respond. The story becomes very real to him as the child proceeds to tell it. It almost seems to him as if he were telling it for the first time; he becomes the actor, shares his feelings, and is influenced by his motives and purposes. It is evident that here is real teaching. The child will also be glad to *retell the story in a picture*. What matters it if his drawing is crude and inartistic? You are not teaching drawing but a religious lesson. The effort to represent the truth through the fingers gives it an opportunity to take hold upon the mind and heart. The drawing may be with pencil or crayon on pads or sheets of paper, or on the blackboard. In both Beginners' and Primary classes the reproduction of the story should be on the Sunday following its presentation, provision for it being given in the early part of the hour.

c. **IN JUNIOR CLASSES.** Occasionally Juniors should be given an opportunity to reproduce the lesson in story form. A Junior usually tells a story with much zest. Written work now becomes pos-

sible on a larger scale. Some of the forms of *handwork* find their largest application in teaching Juniors.

d. IN INTERMEDIATE CLASSES. Handwork is useful in teaching Intermediates, but it must be on a plane of dignity and importance such as to appeal to them. They despise being asked to do the same things as the "little kids." Ask the pupils frequently for illustrations; expect them to supply *associations*. Watch the unresponsive or unruly boy keenly to discover his bit of knowledge or interest in the lesson and then try tactfully to get him to explain the point to some pupil who does not have his knowledge of it.

e. IN SENIOR AND ADULT CLASSES. In these classes principal dependence must be placed upon questions. Never be satisfied with a perfectly obvious answer. Find out what lies behind the statement the person makes. One may answer any number of questions in the words of the lesson and yet have no understanding of what the lesson means or of what its application is to life. The real teacher is never satisfied until he has evidence that the members of his class are doing their own thinking.

3. HANDWORK

The term "handwork" may be used to mean any form of expressing truth through the constructive activities of the hand. As Patterson Du Bois says, "It is a way of letting the pupil think himself into knowledge through the hand." Froebel long ago insisted that all education rests upon creative self-activity. The application of the principle to teaching in the Sunday school has been a long while coming, but its importance is now generally recognized.

(1) **Reasons for Handwork in the Sunday School.** The definition just given is itself the reason. We learn through doing. Because handwork is a form of doing which will help us learn what the Sunday school exists to teach, we will use it. Incidentally it will keep fingers busy that otherwise would engage in mischief. But this is incidental; *handwork is not merely busy work*. The larger reasons for it are well stated by Cope: "It is the natural way of education through self-activity; it involves self-expression, upon which the value of all impression depends; it enlists a large proportion of the child's whole life; it follows the laws of his developing nature, his desire to do, to create; it accords with the play spirit, which is really only the creation spirit; it secures coöperation through the whole class, teaching pupils to work with others, developing the social spirit; it never fails to secure interest, the basis of attention; it removes religion from the realm of the abstract

and unreal to the practical, concrete, and close at hand; it coördinates the work of the Sunday school with that of the day school, tending to make the pupil's education unitary."¹

(2) Forms of Handwork. Some of the forms of handwork we have already spoken of incidentally earlier in this chapter; for completeness we include them again here.

a. **PICTURE WORK.** This will include drawing upon paper or blackboard, outlining from pictures or drawings, coloring with crayons or water colors, illuminating initial letters, and the collection of pictures for notebooks.

b. **MAP WORK.** There are various useful forms of map work. The simplest is tracing or coloring outline maps. Next is simple map-drawing. Of much interest and value are relief maps in sand, clay, or pulp. Under this head we classify also diagrams and charts as of buildings, plans of cities, and historical events chronologically arranged. These afford opportunity for original thought.

c. **OBJECT WORK.** This especially appeals to the constructive interests of boys. Models of weapons, tools, costumes, furniture and houses, even of the tabernacle and the temple, may be made. This will involve much searching of the Bible and of reference works for exact information.

d. **NOTEBOOK WORK.** A permanent notebook is an excellent thing for a pupil to make. It may contain references on topics; written answers to questions, stories retold, choice passages from the Bible or from other sources by way of illustration of Bible truth, biographies of Bible characters, a life of Christ, or even a harmony of the Gospels. There is no end to the variety of useful notebook work.

e. **MUSEUM WORK.** A class which has its room may make provision for the preservation of objects and models representing Bible manners and customs. Or the school may have such a museum to which various classes will contribute. Occasionally some article from ancient times or from the Palestine of to-day may be secured.

(3) Suggestions on Handwork. Handwork should not be regarded as an end in itself. Cutting and pasting may become a nuisance when the time is entirely taken up with it and that without understanding of its connection with the lessons. Sometimes it becomes an excuse for laziness or slackness on the part of the teacher. The lesson period is so brief that most of the handwork should be done at home, or in a weekday meeting of the class.

¹The Modern Sunday School, p. 116.

II. CONSTRUCTIVE TASK

1. Considering yet again the Sunday school which you know best: What effort is made to enlist the activities of the pupils in religious and social service?

2. Observe a Junior or Intermediate class during a school session: a. Did the pupils remain motionless? If not, what did they do? Describe fully. b. What ways can you suggest of utilizing the activity of these pupils?

3. Talk with a superintendent in whose school, or with a teacher in whose class, handwork is being successfully used. Find out all you can about the methods used.

III. MEMORY ASSIGNMENT

1. Review the memory assignment of Chap. XXIV.

2. Forms of Handwork: a. Picture Work; b. Map Work; c. Object Work; d. Notebook Work; e. Museum Work.

IV. QUESTIONS ON THE LESSON

Why must the teacher find ways of utilizing the pupil's activities?

What is the most important kind of expression?

What general suggestions may be made on what to do?

State important guiding principles in the choice of activities.

Why is it well to have pupils do such things as collect the offerings and look up references?

What is the importance of having reports made on assignments?

Tell how the lesson can be best reproduced in each grade.

Give a definition of "handwork."

Why should it have a place in Sunday school teaching?

Name and give examples of the different forms of handwork.

Give suggestions on the use of handwork.

V. REFERENCES FOR SUPPLEMENTARY READING

I. In *The Worker and His Work Series*

1. The Higher Forms of Expression.

I.W.H.W. Chap. IX.

2. Handwork for Seniors.

S.W.H.W. Chap. XV.

3. Expression Through Handwork.

I.W.H.W. Chap. VIII.

II. In the *Library*

1. Types of Handwork.

Handwork in the Sunday School, Littlefield, Chap. II.

2. Neglected Aspects of Manual Work.

Efficiency in the Sunday School, Cope, Chap. XVII.

CHAPTER XXXIX

SOME ULTIMATE CONDITIONS OF SUCCESS

I. LESSON STATEMENT

We have considered one by one a few of the most important principles of teaching. There are other principles, some almost equally important, which would claim attention in a more extensive and thorough discussion, but the limitations of this course forbid us to go further.

In the closing chapter of this section we touch upon topics of so great moment as to be fairly called *ultimate conditions of success*. The teacher may have ever so complete a mastery of the technique of instruction, but unless he gives attention to these things his work will fall short.

I. GENERAL PREPARATION

Every teacher should claim some time regularly for general reading and study. If one's teaching is to be fresh and interesting, one must read somewhat widely. No amount of preparation of particular lessons will suffice to give the tone of intellectual vitality and power which is so desirable. Said Goethe, "Nothing is worse than a teacher who knows only as much as he has to make known to the scholar." The horizons of the teacher's knowledge should therefore be constantly widening. No study of science, literature, or art should be deemed foreign to his work as a teacher. Certain lines of reading closely related to the study of the Bible itself will be of constant and immediate value to him. Such subjects are the history of ancient nations, as Egypt, Babylonia, and Assyria; the history of religions; the history of the Christian Church, of the Reformation, of his own denomination, and of modern missions; the growth of Christian doctrine and modern statements of Christian teachings; the Bible as literature. The busiest teacher, if he has learned the wise and economical use of time, can read at least one strong, educative book every three months. Even this amount of reading, wisely chosen and persisted in, will in a few years greatly enrich and enhance the power of any person's teaching.

2. LEARNING BY EXPERIENCE

You can become a successful teacher—we do not hesitate to assure you of that. A few teachers are born; that is, they have an inheritance of personal traits which almost insures their success. *Many teachers are made through training and experience.* Every year's experience will mean, normally, a measurable increase in teaching ability and skill. You will probably meet with discouragements; it is well to be forewarned. This training course cannot insure you against them, nor could any other. The teacher's problems are many and every teacher confronts some which are unique. Determine to profit by the instruction of experience. When apparent failure comes, instead of being discouraged by it, ask: "What does this teach me? How can I turn this uncomfortable experience to account?" Learning in this way is not particularly pleasant. "Experience is a hard school"—so much of the old proverb is true; but the remainder of it might better be rendered, "and they are fools who will not learn in it." When you have an unfortunate experience with a class or with some one pupil, guard against laying all the blame on the other party. It will be easy to say and to think that the trouble is all with the other person; it is practically certain that it is not *all* with him. You can profit only in one way—by discovering where you were at fault. No matter how difficult it may be for you to do it, place yourself in the philosophic attitude. Ask yourself again and again, "What was my mistake?" If you find no answer go to men or women of wider experience and lay the whole situation frankly before them. If you are willing to crucify your pride, you can learn a great deal from the experience of others. No matter how many seeming defeats you may have, remember that no person is finally defeated in an undertaking or in a career until he owns himself defeated. Circumstances nor fate itself can conquer an unconquerable spirit.

3. FRIENDSHIP

The teacher's attitude toward the pupil must be one of sincere friendship. Personality cannot kindle under the touch of personality if there is any aloofness or separateness, or barrier of reserve, or lack of frankness and confidence. There must be both respect and comradeship between teacher and pupil. This is only to say in a little different way what we have said before in declaring that

love is the first law of teaching. Genuine friendship has for its basis:

(1) **Respect for Personality.** You must respect your pupil for *what he is*, for God has made him what he is. He has a right to be himself. You are not to break him but to mold him. You can help him most not by suppression but by development. His most sacred possession is his own individuality. It is this which differentiates him from every other person in the universe. He may have characteristics which you do not like—that is a matter of little consequence. You dare not allow these to interfere with your respect for him as a person, without which there can be no real friendship between you.

(2) **A Real Personal Interest.** You must go further. You must feel an interest in the pupil. Your chief concern is in him, not in the thing you are trying to teach. You must hold continually before you the *person that is to be*, remembering that it is your holy task to work with God in leading out and in developing that refined, ennobled, enlarged, God-inspired personality. The boy may be rough and awkward, his manners crude, his appearance far from prepossessing, many of his ways trying; but if looking upon him like Angelo at the rough block you are able to see a David, it will not be difficult for you to be interested in him.

(3) **A Willingness to Share Life.** Merely telling your pupils what they ought to be will avail little; you must share your life with them. This is the final test of the genuineness of friendship. We are all familiar with the type of teacher who says, "I have left my beautiful home to-day because I love you children, and I have come over here to tell you how to be good." She wonders why the children do not respond to her declarations and exhortations. It is because she stands aloof from them and expects her words to bridge the chasm between her life and theirs, which words can never do. That teacher will succeed in the task which a sense of duty has impelled her to undertake only by opening her home and heart to her pupils. There can be no withholding of the treasures either of possessions or of life. The teacher must be willing to give without stint, not counting the cost. He must have the spirit of the true father who says, to quote Patterson Du Bois, not "I will conquer that child whatever it costs *him*," but "I will help that child to conquer himself, whatever it costs *me*."

4. THE SPIRITUAL GOAL

We recur again to the declaration that the supreme goal of our

effort is spiritual. We dare not so center our attention upon facts and methods of teaching them that we lose sight of the spiritual needs of our pupils. It is easy for the teaching process to become mechanical. When this happens the teacher merely goes through the motions of teaching. *We must be possessed with the master motive of establishing the life of God in the souls of our pupils.* We must look upon our teaching as an evangel. We must believe that we are sent of God and expect that he will make our influence and our teaching effective. Our evangelism is not regulated by the calendar. Our zeal is as intense, our spirit as fervent, our faith as strong in July as in January, and in April as in November. We have respect only for "the seasons of the soul." We recognize that our work must be delicately done, that we cannot force a spiritual response from the pupil by our authority as teacher, or by the authority of the Church, or of the Bible. We fear dire results if in our superior strength we override our pupils' wills, or create artificial emotion, or by circumstance or method take unfair advantage of them. We have faith in our pupils and in the truth of God, and we believe if we can make it clear and plain and real to them that their minds and hearts and wills will respond, and "with open face beholding as in a glass the glory of the Lord," they will be "changed into the same image from glory to glory, even as by the Spirit of the Lord."

The most distressing fact in connection with the Sunday school work of the past has been that from forty to seventy per cent of the pupils have passed through the elementary grades and gone out of the Sunday school without having been established in the religious life or won to the Church. This is fearful and needless waste; it marks our work a failure, and in future it must not be. Whatever else must be left undone, we will win our boys and girls to permanent love and loyalty to Jesus Christ and active service for him.

II. CONSTRUCTIVE TASK

1. Write a statement on how the study of this section of the course has helped you most. If a teacher, in what ways has it improved your teaching? If not a teacher, in what ways have your ideas of what teaching is been changed?

III. MEMORY ASSIGNMENT

"There is no chance, no destiny, no fate
 Can circumvent, or hinder, or control
 The firm resolve of a determined soul.
 Gifts count for little; will, alone, is great.
 No man can place a limit on thy strength;
 All heights are thine, if thou wilt but believe
 In thy Creator and thyself. At length
 Some feet must tread all heights now unattained.
 Why not thine own? Press on. Achieve!"

—*Wilcox.*

1. Some ultimate conditions of success: a. Broad general preparation; b. experience; c. friendship; d. an ever-present spiritual purpose.

2. The basis of genuine friendship: a. Respect for personality; b. a real personal interest; c. a willingness to share life.

IV. QUESTIONS ON THE LESSON

Why is the teacher's general preparation important?

Suggest some valuable lines of reading.

To what extent is it true that teachers are born, not made?

How may one profit even by experiences of failure?

Why is friendship between teacher and pupil necessary?

What do you understand by the sacredness of personality?

How may one feel a personal interest in every pupil?

What is the final test of the genuineness of friendship?

What is the final condition of success in Sunday school teaching?

Describe the attitude which the teacher should have toward the spiritual goal.

What has been the measure of Sunday school success in the past?

What do you purpose shall be the measure of your success?

V. REFERENCES FOR SUPPLEMENTARY READING

I. In *The Worker and His Work Series*

1. Consecration Plus Preparation.

S.W.H.W. Chap. V.

2. The Teacher as a Friend.

I.W.H.W. Chap. XII.

3. The Evangelistic Aim in Teaching.

A.W.H.W. Chap. XII.

II. In *the Library*

1. Jesus the Ideal Teacher.

The Making of a Teacher, Brumbaugh, Chap. XXII.

2. The Essential Qualifications of the Teacher.

Psychological Principles of Education, Horne, Chap. IV.

3. The Power of Personal Association.

Rational Living, King, Chap. XII. Sec. II.

SECTION IV—THE SCHOOL

CHAPTER XL

THE CHURCH OF OUR LORD

I. LESSON STATEMENT

The Sunday school is the school of the Church. Its teachers are teachers of the Church. It is highly desirable that they should be acquainted with the history of the Church in the service of which they have enlisted. We present here only the broadest outlines, hoping that this introduction will create an interest which will lead to further study.

I. THE ANCIENT CHURCH

The period of the Ancient Church may be said to have three divisions:

(1) **The Apostolic Age.** The growth of the Church within the lifetime of the apostles has received treatment in an earlier chapter (see Chapter XIX).

(2) **The Epoch of Persecution.**

a. **THE PERSECUTIONS.** As we have seen, the persecution of believers began in Jerusalem in the first years of the life of the Church (see p. 142). These earliest persecutions were purely local and impulsive. Later they became general and systematic, until finally the state engaged in a determined conflict with the Christian religion. The climax was reached in the reign of Diocletian (A. D. 284-305), who purposed the extinction of Christianity. Four edicts commanded the destruction of all Christian churches, the burning of all copies of the Bible, the removal of all Christians from public office, universal sacrifice to the heathen gods—refusal to be punished by death. But the severest persecutions which the wicked ingenuity of man could devise only served to intensify the zeal and devotion of the Christians. The growth of the Church, both in numbers and in aggressiveness, was continuous, and it finally became apparent to all that it had a secret source of life against which the civil power was impotent.

b. **THE CHURCH PREDOMINANTLY GENTILE.** After the destruction of Jerusalem (see pp. 99, 100) the Church had no preëminent Jewish center. Antioch became the base of missionary operations (see pp. 143, 144). More was involved in this than merely a geographical change of center. *From this time on, Christianity was predomi-*

nantly a *Gentile religion*. From Antioch the gospel spread both east and west. It was carried into Persia, into Armenia, and possibly even into India.

c. THE DEVELOPMENT IN ALEXANDRIA. By the latter part of the second century Alexandria in Egypt had become the foremost seat of learning in the world, a second Athens. Here Christian and pagan learning came into conflict, with the final result that the Christian school took the place of the pagan university. To this Christian school converts to Christianity came from afar for study and training, going back to their homes as preachers and teachers.

d. THE SPREAD OF CHRISTIANITY THROUGH THE WEST. During the lifetime of the apostle Paul, as we have seen (in Chapter XX), Christianity became firmly established in the great centers of the western world, as Corinth, Ephesus, and Rome. In the second century missionary labors were continued, and the gospel was widely extended. By the beginning of the fourth century the Church was organized throughout Spain, all the Gallic provinces, and Britain. Carthage in Africa had become a strong and aggressive Christian center.

e. THE CHURCH TRIUMPHANT. With the accession of Constantine to the throne of the empire (A. D. 306-337) a day of supreme triumph had apparently come for Christianity. Persecution had passed and a professed Christian sat on the throne. In 313 Constantine by edict recognized Christianity as a legal religion, and in 323 he made it the established faith of the empire. The pagan temples were confiscated for Christian churches, the civil observance of Sunday was ordered, the clergy were freed from municipal and military duty, and Christian education was encouraged. Imperial favor, however, proved to be more a peril than a benefit. The state assumed supervision and control over the Church. Offices were multiplied. Converts were made by patronage. Spiritual life declined and corruption flourished.

f. THEOLOGICAL CONTROVERSIES. Heathenism could not be conquered by imperial edict. Men who were baptized in obedience to state law continued to be dominated by heathen thought and ideals. Although Christianity had become the authoritative religion of the empire, in the realm of thought controversy still went on. One who would understand the slow progress of civilization during these centuries must take into consideration the power of great systems of thought. Philosophies die slowly if, indeed, they may be said ever to die. Every great truth of Christianity had to win its way against scathing criticism, and prolonged examination and

debate. Through councils attended by bishops, priests, and deacons, the Church sought to reach agreement in statements of belief and to pronounce the authoritative word in doctrinal controversies.

A few among the many great names of this epoch ought to be very familiar to us. Chrysostom, "the golden-mouthed," was known as the most eloquent of all preachers; he became bishop of Constantinople in 397. Jerome, born in Italy and baptized in Rome, but resident for the most of his life in Syria, was a great Bible scholar. He was the author of the Vulgate translation (see p. 18). Augustine, baptized in 387 at the age of thirty-three, became the most able and widely influential theologian of the ancient Church. His influence has been strong down to our own time.

2. THE MEDIEVAL CHURCH

(1) **An Epoch of Transition.** It is impossible to fix upon any exact date as marking the transition from the Ancient to the Mediæval Church. It is sometimes said, with reason, that the Mediæval period begins with 476 when Rome fell into the hands of the Teutons. The fall of Rome marked the passing away in outward form of the ancient civilizations. Their influence continued, however, and throughout the long centuries of the Middle Ages the old ideals, customs, and institutions of Greece and Rome contended with the newer Teutonic ideas and ideals. Conflicts, modification, and fusion took place in politics, literature, and religion, and gradually a new civilization emerged.

(2) **The Rise of the Papacy.** The Church at Rome early became prominent, and gradually attained to preëminence. The prominence of the Church led naturally to the increase of the bishops' power; from the second century on the claims of the bishop of Rome to authority as the constitutional primate of the Christian world were made with constantly increasing frequency. *In the fifth century the theory was put forth that the Church is an absolute monarchy, with the bishop of Rome, as Pope, at its head.* From Pope Leo I (440-461), who is regarded as the founder of the papal monarchy, the power of the papacy rapidly increased until, in 800, Charles the Great received his crown as emperor, at the hands of Pope Leo III. During the centuries which follow, Church history is largely an account of the intrigues and struggles of the rulers of the Church to dominate and control the state. The climax of political power was attained in the thirteenth century. The fourteenth century was one of rapid decline. Throughout the long history, as the political power of the Church grew, her moral

ideals and spiritual life declined. Immorality, corruption, and abuse of power were as rife and as flagrant within the Church as without.

(3) **The Eastern Church.** The Church in the East opposed Rome's assumption of authority and power. Differences of temperament and of doctrine widened the breach. Constantinople became the center of eastern influence. In 1054, the final break occurred and the Greek Catholic Church became a separate body.

3. THE MODERN CHURCH

(1) **The Protestant Reformation.** There are no sudden breaks in history. No great movements in the life of Church or state spring forth instantaneously or without preparation. In the darkest, dearest epochs of the Middle Ages there were influences gradually gathering strength which in time would work the most profound changes in religious beliefs, customs, and institutions. These were incarnated now and again in some heroic soul, purer, braver, or more spiritual than other men of the time, whose voice was lifted in strong protest.

a. **SOME FORERUNNERS OF THE REFORMATION.** In England *John Wiclif*, a learned and pious priest, a doctor of Oxford University, attacked the political abuses of the papacy and organized a movement against the corruptions of the Church. He was intensely active by pen and voice. His tracts were circulated for two hundred years. He anticipated Wesley's plan by sending out itinerant preachers to preach wherever they could gather an audience. His preëminent service was his translation of the Bible into English speech. His death occurred in 1384.

John Huss, of Bohemia, was a fervid preacher with an intense zeal for practical holiness. He had a high spiritual ideal of the duties and functions of the clergy. He exalted the plain teachings of Scripture above the dogmas and ordinances of the Church. He was burned as a heretic on July 6, 1415. Some of his followers after his death lived in the mountains of Moravia. The Moravian Brethren are his spiritual descendants.

Savonarola was a monk in the convent of Saint Mark in Florence, Italy, who cried out vehemently against the moral corruption of Rome. He won a great following among the people of Florence and achieved a remarkable religious triumph. Powerful political forces against which he warred, conspired with the Pope to accomplish his overthrow, and he was burned at the stake in 1498.

b. **THE REFORMATION IN GERMANY.** For centuries all of the Teutonic countries had been ripening for open revolt against the

existing order. Finally the public mind everywhere was ready and the only need was for a great leader. God thrust forth *Martin Luther*, an obscure monk, as his agent, and central Germany became the theater of action upon the outcome of which depended the spiritual destiny of nations. After years of spiritual preparation, Luther took a decisive step when, on October 31, 1517, he nailed his ninety-five theses to the door of the Castle Church in Wittenberg. He prepared these statements of doctrine for the consideration of priests and theologians, but "within a month they were spread throughout all Christendom, as though carried by the swift wings of an angel." Opposition, of course, arose and Luther was bitterly attacked. He answered his opponents with terrific vigor, and the tremendous conflict was on. It raged with Luther as leader until his death in 1546, and thereafter continued until 1555, when by the Religious Peace of Augsburg the rights of the Protestants received recognition. Political issues were early involved and the whole of Germany engaged in war. As a religious movement three principal issues were paramount—the assumption of ecclesiastical and political power by the Pope; the moral abuses condoned by the Church, especially the corruption of the priests; and the doctrinal perversion of the teachings of the Bible. In the formulation of the doctrines, the organization of the German Protestant Church, and the establishment of schools, Luther was greatly aided by Philip Melancthon.

c. THE REFORMATION IN ENGLAND. The translation of the Bible into the language of the people was the most powerful single influence in bringing about the Reformation in England. From the beginning, however, the movement was to a considerable extent a political one. In the time of Henry VIII both king and people rejected the supremacy of the Pope, and the king became the head of the Church in England. There was, however, no general renunciation of Catholic doctrines. Following a reaction under Mary, in the reign of Elizabeth, Protestantism was established as the national faith. The English Church, however, retained much that had belonged to the Roman system. The Puritans dissented from the state Church and made a complete break with Catholicism both in faith and custom.

d. THE REFORMATION IN OTHER LANDS. In *Switzerland* the spirit of civil and religious liberty was strong. *Zwingli*, a contemporary of Luther, rendered eminent service to the cause. Another contemporary was *John Calvin*. His emphasis was almost entirely doctrinal. His influence took permanent form in the organization of

the Reformed Churches. In the *Netherlands* the triumph of the Reformation was complete. More than 100,000 Protestants of these lands are estimated to have suffered martyrdom under the Inquisition. In *France* those who espoused the Protestant cause were known as Huguenots. Their history is one long story of suffering and martyrdom. In one awful massacre, that of Saint Bartholomew, not less than 30,000 were killed. In the *Scandinavian* countries Protestantism was eagerly accepted by kings and people. *John Knox* was the strong and fearless leader of the Reformation in *Scotland*. Against the opposition of queen, court, and a powerful nobility the forces of Reform won complete victory.

(2) Modern Church Developments.

a. IN EUROPE. Although every step of progress was stubbornly resisted, the Reformation had a profound effect upon the Roman Catholic Church. Some abuses were abolished and reforms were gradually introduced. As a propagating force it has been the most powerful piece of ecclesiastical machinery ever organized. The temporal power of the Pope, though undermined by the Reformation, was not finally overthrown until 1871. Since then the Pope has been a prisoner in the Vatican palace. Germany has been predominantly Lutheran ever since Luther's day, although the Roman Catholic Church has remained a powerful factor in the nation. The French Revolution resulted in the formal abolishment of Roman Catholicism in France as a state religion. The developments of recent years have created a new opportunity for the gospel in that country. Italy, long priest-ridden, now has an independent government. The reaction against Romanism is strong. Protestantism has made substantial progress in Italy within the last generation.

d. IN GREAT BRITAIN. The seventeenth century in England brought in the reign of the Stuarts, whose extreme ideas of the divine right of kings resulted in civil war. The era of the Commonwealth saw the temporary triumph of Puritanism. Although the Church of England was reestablished in the latter half of the century, toleration was granted to dissenters, and the various dissenting bodies have since flourished. In the early part of the eighteenth century, an epoch of extreme skepticism and widespread immorality, the evangelical movement arose. The society of Methodists, formed first in Oxford University by John and Charles Wesley, grew into a movement of vast proportions, whose spirit and activity have wonderfully advanced the Kingdom, not only in England, but throughout the world.

c. IN AMERICA. It is a fact of profound significance that most of the colonists who sought a home in the New World were driven by the religious impulse. The Church of England became the established faith in Virginia, Maryland, New Jersey, the Carolinas, and Georgia. Roman Catholic immigration was directed principally to Canada, Maryland, Florida, and Mexico; but the missionaries of Catholicism penetrated into the far interior and made many converts among the Indians. Congregationalists, Presbyterians, Baptists, Quakers, Reformed, and Lutherans came in the early days and planted their churches. The conflicts of the Old World were transferred to the new, but religious freedom here had an opportunity which it could not have in an older civilization. More and more the spirit of toleration prevailed until finally, after the Revolution, full liberty was given to all faiths. The Great Awakening began in 1735 and was led by Jonathan Edwards, and Whitefield, who had come over from England. Later, preceding the Revolution, the churches suffered serious decline. Hostility to the English was a hindrance to the labors of the Methodist preachers and evangelists whom Wesley sent over from England, but when national independence had been achieved Methodism became an aggressive spiritual force. Wesley perceived the necessity for an American Church and moved decisively in ordaining a general superintendent and elders for the work in the United States. The Methodist Episcopal Church was organized in 1784. Its phenomenal growth during the first quarter century of its life is to be largely attributed to the spiritual genius and remarkable activity of Francis Asbury. When he began his indomitable labors the Church had 316 members and four preachers; when he died it had 214,000 members, 700 ordained ministers and 2,000 local preachers. The early history of Congregationalism was confined principally to New England. It has had a strong influence upon the nation. The Baptists were sorely persecuted in colonial days, but they stood firmly for religious freedom. They have spread widely and have been for many decades a mighty religious force. The Presbyterian Church was planted in colonial soil in the earliest days of our national history. After the Revolution it spread rapidly to the west and to the south and has become one of the most numerous Protestant bodies. It has made an unrivaled record in educational work. The Disciples are among the youngest of the Churches, but they have had a remarkably rapid growth. The Lutheran Church obtained a foothold in colonial days and has received constant reënforcements by immigration from Germany and the Scandinavian countries. Besides the Churches

named, which are the largest of the denominations numerically, there are many others in America, all of which doubtless have had some part in the progress and building of the kingdom of God, for which Christ established his Church in the world.

II. MEMORY ASSIGNMENT

"O where are kings and empires now
Of old that went and came?
But, Lord, thy Church is praying yet,
A thousand years the same.

"We mark her goodly battlements,
And her foundations strong;
We hear within the solemn voice
Of her unending song."

—A. C. Cox.

1. Principal divisions in the history of the Church: (a) The Ancient Church; (b) The Mediæval Church; (c) The Modern Church.

2. Forerunners of the Reformation: John¹Wiclif in England; John Huss in Bohemia; Savonarola in Italy.

3. Leaders of the Reformation: In Germany, Martin Luther and Philip Melanchthon; in Switzerland and France, Zwingli and Calvin; in Scotland, John Knox.

III. QUESTIONS ON THE LESSON

Why should Sunday school teachers know the history of the Church?

What are the three divisions of the period of the Ancient Church?

Tell what you can of the persecutions.

When did the Church become predominantly Gentile?

Describe the development of the Church in Alexandria.

Tell of the growth of the Church in the West.

What can you say of the triumph of the Church under Constantine?

Give the principal facts stated concerning the theological controversies of the epoch.

What is said of the Middle Ages as an epoch of transition?

Describe the rise of the papacy.

When did the Greek Catholic Church become separate?

Why cannot the Protestant Reformation be considered a sudden movement?

Name some forerunners of the Reformation and give the principal facts concerning each.

Describe the Reformation in Germany. In England. In other lands.

Tell what you can of modern church developments in Europe. In America.

IV. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. The Birth of Methodism.

W.H.C., Chap. II.

2. The Founding of the Methodist Episcopal Church.

W.H.C., Chaps. V, VI.

II. *In the Library*

1. Early Christian Schools.

Hurst, Short History of the Christian Church, Part I, Chap. XII.

2. The German Reformation.

Hurst, Short History, Part III, Chap. IV.

3. Modern Church Development.

Moncrief, Short History of the Christian Church, Book III, Chap. IV.

CHAPTER XLI

THE CHRISTIANIZATION OF THE WORLD**I. LESSON STATEMENT**

Christianity is essentially a world religion. It aims at the transformation of human society, the permeation of all civilizations with Christian ideals, and the realization of the perfect rule of God everywhere on earth. Surveying the broad sweep of Christian history, we discern three great outstanding missionary movements. We may consider these under the three principal divisions of the history of the Church already familiar to us.

1. MISSIONS IN THE ANCIENT CHURCH

Missions in the ancient Church is but another name for church history, for apostolic Christianity was almost wholly a missionary enterprise. The faith was carried to the most remote provinces by artisans and tradesmen, as well as by preachers and teachers. The ideals and habits of life of Christians were in such sharp contrast to those of the heathen that the Christian everywhere was a marked man. Like his Master, he could not be hid. By personal influence and effort, wherever he went he propagated the new faith.

2. MISSIONS IN THE MEDIEVAL CHURCH

The second great missionary movement in the history of the Church began in the early Middle Ages and extended through several centuries. Under its influence the northern barbarians who had descended upon the Roman empire and overthrown it were converted to Christianity. The complete story of the work of evangelization done among them, if it could be written, would fill many volumes. The process of Christianization was necessarily a gradual one, but from the acceptance of the Christian faith by Clovis, king of the Franks, in 496, during five successive centuries there was gradual, certain advance. But during this time millions of pagan peoples were baptized on such easy terms that their religion had neither spiritual vigor nor moral power. The barbarians were being evangelized but the Church was being paganized. The simplicity, purity, and power of apostolic Christianity had departed.

3. MISSIONS IN THE MODERN CHURCH

The leaders in the Protestant Reformation were not concerned with effort to Christianize the heathen world. Their immediate

task of reformation of doctrine and practice, and the propagation of the faith in purified form, was so great that they were wholly occupied with it. It was not until Protestantism had become thoroughly established that the third and most far-reaching missionary movement of Christian history took its rise.

(1) **The Beginnings of Modern Missions.** The seventeenth century and the early part of the eighteenth were not entirely devoid of the missionary spirit. In spite of the general indifference to missionary obligation, and even pronounced opposition on the part of many of the religious leaders, there were certain significant developments. In the first years of the eighteenth century a mission in India was established under the patronage of the king of Denmark. At about this time the missionary spirit of the Moravians burst into flame, and from their center at Herrnhut, in Germany, they began their unparalleled missionary activity. From 1732 to 1736 they established six mission stations in widely separated parts of the globe. Warneck says of Zinzendorf, the Moravian leader, "He is the first in modern times on whose heart lay day and night the desire that all ends of the earth might see the salvation of God." In 1736 John and Charles Wesley went to Georgia as missionaries to the Indians. The missionary spirit of the family is well expressed in the words of Susannah Wesley, the mother, who declared: "Had I twenty sons, I should rejoice that they were all so employed, though I should never see them more." The stay of the Wesleys in Georgia was brief and their mission apparently a failure, but within a few years after their return the evangelical revival, "that greatest effusion of the Spirit since Pentecost," in which the Wesleys and Whitefield were the principal leaders, had begun. For fifty years it grew in power and spread, renewing the spiritual life of the churches and everywhere kindling them into evangelistic activity. Finally it bore in upon a revitalized Church such a sense of its responsibility and obligation to carry the gospel to all the peoples of the earth as it had not had since the days of the apostles.

a. **THE EXAMPLE AND INFLUENCE OF WILLIAM CAREY.** The apostle of the new era for missions was William Carey, oppressed by ill health and so burdened with poverty that he had to eke out his scanty salary as a pastor by teaching school and cobbling shoes. He worked at his cobbler's bench with his eyes upon a map of the world. He became the leader of a new apostolic band of twelve, a feeble company with a world vision. Out of their prayers and labors resulted a mission to India in 1794. The letters which Carey sent back to England proved to be the "little fire" necessary to

kindle "a great matter," for we presently behold immense meetings of people of all churches, money pouring forth in a wholly unprecedented manner, numerous missionary societies formed, and missionaries going forth into many parts of the earth.

b. THE MISSIONARY AWAKENING IN AMERICA. During the years of Carey's apostleship in Great Britain, widespread indifference to the missionary obligation prevailed in America. In the early years of the century the organization of a number of missionary societies and the founding of some periodicals devoted to missions gave evidence that missionary zeal was beginning to spread rapidly. In 1810 the American Board for Foreign Missions was organized. In its first decade it sent out one hundred and ten missionaries and expended close to \$200,000—a wonderful work for those days. In 1814 the Baptists formed a missionary society. In 1819 the Missionary Society of the Methodist Episcopal Church was organized, but not until 1833 was the first foreign missionary sent out under its auspices. This was Melville D. Cox, who after four months' labor fell a victim to African fever and died with the splendid challenge upon his lips, "Let a thousand fall before Africa be given up."

(2) The Progress and Results of the Modern Movement. Progress at first was exceedingly slow. Hindrances were innumerable and adversaries were many. The first five American missionaries who went out to India in 1812 met with many disheartening circumstances. Morrison, in China, denied the privilege of holding a public service, labored and prayed for twenty-seven years in order to win his first three converts. During the whole of the first half of the century the faith and zeal of the Church was put sorely to the test. But reinforcements in increasing numbers were being constantly sent out. Every decade marked advance in numbers, in resources, and in results. By 1885 a million converts had been gained. The second million were added in the twenty-three years from 1885 to 1908. The present increase is at the rate of a million converts in twelve years. But numbers alone do not tell the complete story. The last one hundred years has recorded greater progress in world evangelization than eighteen hundred years preceding. During this period missionary organizations have increased from less than a score to 994 in 1910. The force upon the foreign fields increased from a mere handful to an army of more than 16,000 missionary families and single missionaries. Missionary contributions increased from less than \$100,000 annually to more than \$30,000,000 every year. The Christian Scriptures, available then in only 66 languages, have now been translated into

more than 700 languages and dialects. Christian institutions in immense numbers—schools, colleges, universities, hospitals, orphanages, houses of refuge—have been established. Not least of all, tens of thousands of Christian homes have been created and a great army of native preachers, pastors, teachers, and Bible-readers has been enlisted, drilled and sent into service. The close of one hundred years of aggressive missionary effort sees Christianity “moving out over the earth with ever enlarging agencies, with ever-increasing success, and with open and undiscouraged determination to win the world.”

(3) The Missionary Task of the Twentieth Century. It is not for a moment to be imagined that the Christian conquest of the world is close at hand. Barely a beginning has been made. The Edinburgh Conference Report states that there are yet 119 million people in Asia and Africa alone not included in the plans of any missionary society. Tens of millions more included in plans of missionary organizations are not being reached by the Gospel because these societies do not have sufficient resources to carry out the projects to which they are committed. Our task is more than that of heralding the message to those who have never heard it; the Christianization of the world requires the application of the principles of the Gospel to the total life of all men everywhere, at home and abroad. In significance, in extent, in difficulty of execution, it is the greatest enterprise to which any body of people have ever committed themselves in the history of the world.

4. THE SUNDAY SCHOOL AND MISSIONS

(1) Possible Service to the Missionary Cause. The possible service of the Sunday school to the missionary cause has never been fully realized by the Church. The primary need is for a broader intelligence on the subject of Christian missions, an understanding and appreciation of the missionary motive and obligation, a knowledge of the awful need of the non-Christian world, and an acquaintanceship with the wonderful story of the achievements of modern missions. The Sunday school has a membership surpassing in size that of the Church itself; it is the Church's agency for instruction; the majority of its members are of the age at which missionary teaching makes the most effective and lasting appeal. If it be true that “the heart of the problem of evangelizing the world lies in enlisting the youth in the enterprise,” certainly the possible service of the Sunday school is immeasurable.

(2) Organization for Missionary Instruction. Different de-

nominations have various plans for organization within the school to insure missionary instruction and activity. The simplest provision is for a *Missionary Committee*. It is not intended that this committee shall do the work of missionary instruction. Its function is, rather, to stimulate interest on the part of the officers and teachers and provide assistance and counsel in giving missionary teaching and activity its proper place. The Methodist Episcopal Church has authorized the organization of a *missionary society* within every Sunday school, to include in its membership all officers and members of the school. The officers constitute a Board of Managers, virtually a Missionary Committee. The object in any case is not to add a new department, coördinate with other departments of the school, but, rather, to insure by definitely locating the responsibility, that there be those who will see that missionary teaching is given through the regular teaching agencies.

(3) The Teaching of Missions in the Sunday School. Missionary instruction has been sadly neglected in the past. Within a few years there has been a notable increase of it, but for the most part this has been accomplished outside of the regular channels of the Church's teaching activity. The teaching of missions requires neither special methods nor extraordinary devices. It will be most effectively accomplished by articulation into the regular plans and processes of religious education. It is a decided gain when missionary lessons are included as an integral part of courses, as in the Graded Courses. Much better than all special devices and schemes is the principle that the missionary spirit pervade all the plans, exercises, and activities of the school. Thus missionary influence and teaching becomes a primary element in the religious education for which the school exists. In quiet, tactful, unobtrusive ways the Missionary Committee can help to bring this about. Hymns may be selected for memorization in which the universal rule of God and his Fatherly love for all men are emphasized; others may be chosen which teach the worldwide sweep of his Kingdom, the benefits of Christ's death which accrue to men everywhere, and the brotherhood of all men in him. The work of the Church in foreign lands may be made the subject of prayer, and missionaries may be remembered by name. A brief, interesting missionary program presented monthly, if properly prepared for, has much educational value. Missionary giving not only provides money for the cause, but may also be made to interest the giver in missions and to develop his altruistic and benevolent impulses. At least one offering a month should be devoted wholly to missions.

II. CONSTRUCTIVE TASK

Considering again the Sunday school which you know best:

1. What provision is made for missionary instruction and activities? What additional effort should be made?

III. MEMORY ASSIGNMENT

1. Some pioneers of modern missions: John Eliot, Zinzendorf, John Wesley, William Carey, Samuel J. Mills, Melville D. Cox.

2. Possible service of the Sunday school to the missionary cause: (a) Increase of missionary intelligence; (b) Enlistment of youth.

3. Requirements for effective missionary instruction: (a) Missionary lessons included in regular courses; (b) All plans and activities pervaded by the missionary spirit; (c) Occasional special missionary programs.

IV. QUESTIONS ON THE LESSON

Why must Christianity be considered a world religion?

What can you say of missions in the ancient Church?

State some of the missionary achievements of mediæval times.

What reasons can be given for the lack of missionary zeal on the part of the early Protestant leaders?

Trace as fully as you can the beginnings of modern missions.

Give account of the work of William Carey. Of the missionary awakening in America.

Tell of the progress of the modern missionary movement.

Describe the missionary task of the twentieth century.

In what ways may the Sunday school serve the missionary cause?

Give the most important suggestions on organization for missionary instruction.

What is the most effective way of teaching missions in the Sunday school?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. Missions in the Methodist Episcopal Church.
W.H.C. Chap. XI.

II. *In the Library*

1. The Widening Sovereignty of Christ.
Doughty, *The Call of the World*, Chap. I.
2. The New Era in World Missions.
Eddy, *The New Era in Asia*, Chap. VIII.
3. Possibilities of the Present Situation.
Mott, *The Decisive Hour of Christian Missions*, Chap. VIII.

CHAPTER XLII

EARLY RELIGIOUS EDUCATION AND THE RISE OF
THE SUNDAY SCHOOL

I. LESSON STATEMENT

The Sunday school as we are familiar with it is a very modern institution, but the importance of the work it is called to do has been recognized from earliest times.

1. RELIGIOUS EDUCATION IN ISRAEL

(1) **The Home Life.** The religious training of children was esteemed highly important among the Israelites. The Deuteronomic law made the religious instruction of children in the home a first duty: "Therefore shall ye lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. *And ye shall teach them your children*, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 11. 18, 19; see also 5. 6, 7).

(2) **The Synagogue.** In the latter part of the Persian Age (see pp. 58, 59) the scribes came into prominence, and with them there came to be an organized body of teachers. A new institution, the synagogue, was established. This spread rapidly until every town of any size had its synagogue. Its principal object was religious instruction. Philo, indeed, refers to the synagogues as "houses of instruction." Provision was made both for adults and for children. Services were held on the Sabbath and on Monday and Thursday, but there were school sessions for children every day.

2. RELIGIOUS EDUCATION IN THE ANCIENT AND IN THE
MEDIÆVAL CHURCH

(1) **Jesus as a Teacher.** It is well to remind ourselves that the Master was a teacher. He accepted the title, and in the Gospels he is thus addressed more often than by any other title. He is represented as "teaching in the synagogues" (Matt. 9. 35), as well as preaching. He devoted much of his time to teaching his disciples, and at the close of his ministry he commanded them to "Go . . . teach all nations, . . . teaching them to observe all things whatsoever I have commanded you, . . ." (Matt. 28. 19, 20).

(2) Teaching in the Apostolic Church. In the apostolic Church much dependence was placed upon teaching. It was made a chief agency for the extension of Christianity (see Acts 4. 1, 2; 5. 21, 28). The apostles followed Jesus' example in gathering around them circles of disciples, young men whom they taught, and trained to propagate the gospel. The teacher had an honorable place among the chief workers of the Church (Acts 13. 1; 1 Cor. 12. 28). One of the early charges made against the Christians was that they extended their religion by "luring" children into their religious schools.

(3) The Catechetical Schools. During the first three centuries a system of religious instruction was gradually developed. Schools were organized in which both children and adults were systematically instructed. There was a definite course of instruction, divided into four grades and required as a preparation for church membership. It included, in addition to the Bible, the study of Christian doctrines and Jewish history and customs. The best known of these schools was at Alexandria.

(4) The Situation in the Mediæval Church. During the long stretch of the Middle Ages popular education was much neglected. Education was in the hands of the Church, and all schools were Church schools. For the most part they were connected with the monasteries. There was no general system of education. It was regarded as chiefly essential for monks and priests, and its content was almost wholly doctrinal. Later, schools grew up in connection with churches, especially cathedral churches; some became large and were widely known, others were small. The Netherlands, of all countries, made the nearest approach to popular education. In Italy, Borromeo, cardinal and archbishop, promoted Sunday schools in the churches. At his death, in 1584, more than seven hundred had been established with forty thousand pupils enrolled.

3. THE INFLUENCE OF THE REFORMATION

(1) The Work of Luther in Germany. Early in his career as a reformer Luther perceived that if the Reformation was to be permanent, attention must be directed to the religious instruction of the young. He translated the Bible into German and then proceeded to prepare catechisms and hymn books. He urged upon the rulers of the nation the necessity of schools for the young, and many were established. They were schools of religious instruction. The first German primer contained the Ten Commandments, the Creed, and the Lord's Prayer.

(2) **The Reformation in Other Lands.** Wherever the Reformation spread, schools were founded. A mighty movement in behalf of enlightenment was abroad, and the Reformation imparted to it the sanction of religion and the added stimulus of the religious impulse. The reformers without exception were religious educators. John Calvin prepared catechisms in French and Latin. John Knox did a work for religious education in Scotland comparable to that of Luther in Germany.

(3) **The Schools of the Jesuits.** It was clear if the teachings of Protestantism were inculcated in the minds of the children of Germany, Catholicism had no hope of the future. The Jesuits proceeded to found schools everywhere and control them, teaching in them the doctrines of the Roman Church. They attained to a fine skill as teachers, even improving upon the work of Luther, and the schools of the Jesuits became famous to such an extent that even the sons of Protestants were sent to them.

4. THE RAIKES MOVEMENT

In the course of time the Protestant emphasis upon the religious instruction of the young was largely lost. Gradually also teaching methods degenerated. That which had been effective education became merely mechanical memorization of answers to rote questions. The schools which had been established, more especially in England, became closed to all save the children of the privileged classes. By the close of the seventeenth century popular education was almost unknown in England.

(1) **Robert Raikes and His Ragged Schools.** Robert Raikes, a citizen of Gloucester and the editor of *The Gloucester Journal*, a man of some learning and of broad sympathies, established in 1780 what he described as "schools for ragged children." The children of the poor were employed on six days of the week, but on Sunday they were allowed to run wild upon the streets. Raikes adopted the plan of gathering them into schools on Sunday for instruction in reading, writing, and the elementary truths of religion. They came at ten and stayed until twelve. At one they returned, later were taken to church service, again returned for school, and finally at five o'clock were dismissed. After thoroughly testing this plan Mr. Raikes gave it wide publicity. He was not the first to organize a Sunday school, but his successful efforts and the wide attention which he attracted to the work by giving it publicity, entitle him to be regarded as the founder of the modern Sunday school.

5. THE SUNDAY SCHOOL IN AMERICA

(1) **Early Education in America.** With the Puritans the religious purpose was dominant in all education. The early schools of New England were religious schools. The New England Primer, which was in use for one hundred and fifty years, contained the Ten Commandments, the Lord's Prayer, readings based upon the Bible, and the Catechism. The need for Sunday schools therefore was not felt. Sunday was given over almost wholly to worship and sermons; yet, in some places, children's classes were established. The Plymouth Church in 1680 passed this motion: "That deacons be requested to assist the minister in teaching the children during the intermission on the Sabbath." At least in a few instances Sunday schools were organized. In the meantime a process of elimination of the religious element in week-day institutions had begun.

(2) **The Rise of Sunday Schools in America.** For decades preceding the Revolution the growth of religious institutions had not kept pace with the spread of population. With national independence came the recognition on the part of many of need for special attention to the religious nurture of the young. It is a noteworthy fact that the first Discipline of the Methodist Episcopal Church, published in 1784, contained this provision: "Where there are ten children whose parents are in the society, meet them at least one hour every week." Bishop Asbury organized a Sunday school in 1786 at one of his preaching places, the home of Thomas Crenshaw in Hanover County, Virginia. The Methodist General Conference of 1790 gave the first official denominational recognition to the organization of Sunday schools. It ordered that Sunday schools should be established "in or near the place of worship. Let persons be appointed by the bishops, deacons, or preachers to teach gratis all who will attend and have capacity to learn, from six o'clock in the morning till ten, and from two o'clock in the afternoon till six, when it does not interfere with public worship." From this time on Sunday schools increased rapidly throughout the United States. In theory at least the Sunday school was adopted as the church school. This has been the most important factor in the development of the Sunday school in the United States.

(3) **Sunday School Organizations.** Organizations for the purpose of fostering Sunday school work were established early.

a. **THE FIRST DAY SOCIETY.** The first of these, the First Day, or Sunday School Society, was formed in Philadelphia in 1791.

b. **THE AMERICAN SUNDAY SCHOOL UNION.** This organization was formed in 1824 by the merger of several local organizations. It has been active throughout its existence in the publication of books and lesson supplies and in the organization of schools.

c. **DENOMINATIONAL BOARDS.** The Methodist Episcopal Church was the first to form a denominational Sunday school organization. The General Conference of 1824 gave renewed emphasis to Sunday school work by ordering that: (1) the itinerant preachers should establish schools; (2) catechisms should be taught in them; (3) other suitable lesson material should be provided. Following this action, in 1827, *The Sunday School Union of the Methodist Episcopal Church* was organized. It continued its work until 1904. In 1908 *The Board of Sunday Schools* was organized and engaged in aggressive activity along educational, extension, and missionary lines. It has grown in resources and power with wonderful rapidity. In a number of the large denominations the Sunday school interests are cared for under the general denominational publishing organization. This was the case in the Methodist Episcopal Church, South, until 1914, when a *Sunday School Board* was organized. *The Congregational Sunday School and Publication Society* began its work in 1832. It is rendering exceptional service, especially along educational lines. *The American Baptist Publication Society*, organized in 1840, the outgrowth of an earlier organization, is active in service to the Sunday school cause. The Southern Baptists have a well organized *Sunday School Board*. *The Presbyterian Board of Publication and Sabbath School Work* has long been a strong organization and in recent years it has given increasing attention to Sunday school extension. The Disciples have a National Bible School secretary, who works under the auspices of the American Christian Missionary Society of that church.

d. **THE INTERNATIONAL SUNDAY SCHOOL ASSOCIATION AND OTHER INTERDENOMINATIONAL ORGANIZATIONS.** The early history of this organization was confined to a series of conventions held at intervals from 1832 on. In 1906 the name *International Association* was adopted. For some time previously, however, the activities had been broadening. It carries on an extensive work through its general office and departments. In many of the States there are *State Sunday School Associations*. Some of these are strong and well established; others are younger and less aggressive. In a measure they may be regarded as auxiliary to the International Association. *The World's Sunday School Association* grew out of a series of conventions. It is a missionary organization.

II. MEMORY ASSIGNMENT

"God bless the men and women of noble brain and heart,
Who go down in the folk-swamps and take the children's part."
—*Will Carleton.*

1. Principal Institutions of Religious Training in Israel: The home and the synagogue.

2. Religious Education in the ancient Church: Jesus was a teacher; teaching was a chief agency in the extension of Christianity; catechetical schools were founded and long maintained.

3. The influence of the Reformation: Much importance was attached to the religious instruction of the young; schools were everywhere founded.

4. The Raikes Movement: Ragged Schools established in 1780; gradually developed into our modern Sunday school.

5. The Sunday School in America—chief facts: All early New England schools were religious schools; day schools gradually became secular; the growth of population and decline of religion made a new institution necessary; Sunday schools established and given recognition in the latter part of the eighteenth century; immediate and rapid growth followed; various Sunday school organizations were founded. (Learn the facts concerning the Sunday school organization of your own denomination.)

III. QUESTIONS ON THE LESSON

What importance was attached to the religious training of children in Israel?

Tell of the provision for religious instruction through the synagogue.

What place did Jesus give to teaching?

What can you say of teaching in the apostolic Church?

What were the catechetical schools?

Describe the situation in the mediæval Church.

Tell of the work of Luther. Of the influence of the Reformation in other lands.

What were the schools of the Jesuits?

What was the situation when Raikes began his work? Describe his work.

Tell of the development of Sunday schools in England since Raikes's day.

Characterize early education in America.

What was the religious situation at the close of the Revolution?

Tell all you can of the beginnings of Sunday school work in the United States.

Tell something of the work of the most important Sunday school organizations.

IV. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. The Rise and Growth of the Sunday School Movement.

S.W.H.W. pp. 22-26.

II. *In the Library*

1. Religious Education in the Early Christian Church.
Cope, The Evolution of the Sunday School, Chap. II.
2. The Modern Revival and Expansion of the Sunday School.
Trumbull, Yale Lectures on the Sunday School, Chap. III.

CHAPTER XLIII

SUNDAY SCHOOL ORGANIZATION AND ADMINISTRATION**I. LESSON STATEMENT**

One pupil and one teacher may constitute a very effective Sunday school; and if there be no more than one pupil and one teacher, an organization is superfluous. But since we usually have in the school many pupils of varying ages and needs, there must be a school organization. When there are few pupils and few teachers very simple organization will suffice. If the school is large, the requirements of organization are correspondingly increased.

The school exists for the sake of the pupil. In its organization and administration, therefore, as in the selection of teachers, the choice of lessons, and the valuation of principles and methods, we will have the pupil ever in mind. (See pp. xiii-xv.) A fatal mistake is made if we retire to the study or the committee room to shape paper plans of organization. *We must build our organization around our pupils.* There is but one sufficient and safe rule to follow both in organization and in administration: *Plans and principles are to be determined by the needs of the pupils.*

1. PLAN OF ORGANIZATION

(1) Grades and Classes. Beginning with the pupils whom we have, the first step is to group together those of like capacities, interests, and spiritual needs into a single grade. In determining these we cannot do better than to follow the indication of age and the public school grade. The pupils of each grade should be subdivided into classes. Although it is not desirable to do so, it is, of course, necessary in the school which has only a few pupils to combine two or perhaps even more grades into a single class.

(2) Departments. Inasmuch as there are certain clearly marked periods, and each period has its common needs, the grades should be grouped together into departments corresponding to the periods of childhood, youth, and maturity. (See p. 173f.) In every case where there are two or more classes the department should be organized with a department superintendent and such other officers as may be found desirable. If necessary, one of the teachers of the department may be designated as superintendent, although if there are several classes it is better to have one who is free to give the entire time to the duties of the superintendency. The *small school* may have at least an elementary superintendent, who will supervise

the Beginners', Primary, and Junior classes, and an advanced superintendent, who will have supervision of the Intermediate, Senior, and Adult Classes.

In order to provide for its perpetuation and the realization of high ideals as a school there should be a Teacher Training Department. In order to minister to the whole community, and to fully coöperate with the home, there should be a Cradle Roll Department and a Home Department.

(3) General Officers and Committees. That all of the departments may be unified, and all together form a complete whole, it is necessary to have a general organization with certain general officers. These are the superintendent, assistant superintendent, secretary, secretary of classification, treasurer, librarian, organist, and chorister. To insure adequate provision for missionary instruction, activities, and offerings, the school should be organized as a Missionary Society. Certain general committees are also thought to be desirable, as the Committee on Sunday Schools, Committee on Sunday School Evangelism, and Committee on Temperance.

Representing in graphic form the result at which we have now arrived we have the *plan of organization* shown on the following page.

2. ADMINISTRATION

(1) The School's Officers and Their Duties. Provision should be made for every important function of the school by charging some person with responsibility for it. It should be borne in mind constantly, however, that much of the work of the school can be done best by the teacher. Unnecessary officers are a burden rather than a help. To appoint officers to do that for which the teacher is really responsible is to impair the school's efficiency.

a. PASTOR. Since the school is a part of the church, the pastor of the church is pastor of the school. He should be recognized as the spiritual head of the school. He is responsible for its well-being, and inasmuch as he must answer for it to the higher authorities of the Church, he should be freely consulted on all important questions of policy and method, and his judgment should be respected. The teaching in the Sunday school is as much his concern as his own teaching from the pulpit, and he is not meeting his responsibility unless he gives attention to it. Some large churches now have a second minister in addition to the preacher and pastor, who is known as the *educational director*, or the Sunday school pastor, whose entire time is given to the supervision and direction of the educational work of the church.

THE SUNDAY SCHOOL

GENERAL OFFICERS AND COMMITTEES

Superintendent	Secretary
Asst. Superintendent	Sec'y of Classification
Treasurer	Librarian
Organist	Chorister
Sunday School Committee	
Committee on Evangelism	
Committee on Temperance	
S. S. Missionary Society: Pres., V.-P., Sec'y., Treas.	

ELEMENTARY DIVISION

CRADLE ROLL

Superintendent

BEGINNERS' DEPARTMENT

Superintendent

CLASS NO.	AGE	TEACHER
1	4 yrs.	.....
2	5 "	.....

PRIMARY DEPARTMENT

Superintendent

CLASS NO.	AGE	GRADE	TEACHER
1	6 yrs.	1	.....
2	7 "	2	.....
3	8 "	3	.....

JUNIOR DEPARTMENT

Superintendent

CLASS NO.	AGE	GRADE	TEACHER
1	9 yrs. (boys)	4	.....
2	9 " (girls)	4	.....
3	10 " (boys)	5	.....
4	10 " (girls)	5	.....
5	11 " (boys)	6	.....
6	11 " (girls)	6	.....
7	12 " (boys)	7	.....
8	12 " (girls)	7	.....

SECONDARY DIVISION

INTERMEDIATE DEPARTMENT

Superintendent

CLASS NO.	AGE	GRADE	TEACHER
1	13 yrs. (boys)	8	.....
2	13 " (girls)	8	.....
3	14 " (boys)	1 yr. H.S.	.....
4	14 " (girls)	1 " "	.....
5	15 " (boys)	2 " "	.....
6	15 " (girls)	2 " "	.....
7	16 " (boys)	3 " "	.....
8	16 " (girls)	3 " "	.....

SENIOR DEPARTMENT

Superintendent

CLASS NO.	AGE	GRADE	TEACHER
1	17 yrs. (boys)	4 yr. H.S.	.....
2	17 " (girls)	4 " "	.....
3	18 " (boys)		.....
4	18 " (girls)		.....
5	19 " (boys)		.....
6	19 " (girls)		.....
7	20 " (boys)		.....
8	20 " (girls)		.....

ADVANCED DIVISION

TEACHER TRAINING DEPARTMENT

Superintendent

One or more classes of Senior age or beyond.

CLASS NO.	TEACHER
1	
2	

ADULT DEPARTMENT

Superintendent

Organized Classes.

CLASS NO.	TEACHER
1	
2	
3	

HOME DEPARTMENT

Superintendent

Home Department

Visitors.

b. **SUPERINTENDENT.** The superintendent is the executive head of the Sunday school. He presides and directs in the general sessions of the school, gives attention to all details of management, and leads the school in carrying out its policies and realizing its purposes. He has general oversight of all the activities of the school, not attempting to do everything himself, but working through the departmental officers.

c. **ASSISTANT SUPERINTENDENT.** This officer assists the superintendent in such specific ways as the superintendent suggests and takes charge of the school in the latter's absence.

d. **DEPARTMENT SUPERINTENDENTS.** The office of department superintendent is a responsible and important one. The person selected should have both natural adaptation and special training for work with the period represented by the department. While he is under the general direction of the superintendent, he should have reasonable freedom within the department, and should be responsible not only for the worship, instruction, and activities, but also for strengthening and building up the department in every way. He will have immediate supervision of the teachers of the department, know all about their work, use his best efforts to improve it, and endeavor to stimulate and inspire all who work with him.

e. **SECRETARY.** The secretary of the school keeps all the records. They should be complete, accurate, and neatly kept. They should include, not only the facts usually recorded—as number enrolled, attendance by departments and by classes each Sunday—but also complete data as to every member of the school.

f. **SECRETARY OF CLASSIFICATION.** In the graded school it is required that careful attention be given to classification of pupils. Some schools have a *secretary of classification*, while others have a *committee on classification*. The duty pertaining to the office, whatever name it may bear, is to see that every new pupil shall be properly classified, that departmental lines shall be definitely drawn, and that promotions shall be made annually at a fixed time. Under no circumstances should pupils or teachers be allowed to bring new scholars into their classes without referring them to the proper officer for assignment.

The grading of a school will not be well done if it is thought of as a mechanical matter. It should be realized that the pupils of the school are already graded; that is, they are at various stages of development. All that needs to be done is to discover and follow the lines of natural gradation. These will be usually indicated, as stated earlier in this chapter, by age and public school grade. It

must be remembered that graded lessons presuppose a graded school, and it cannot be expected that they can be successfully used unless the school is accurately graded.

g. **TREASURER.** This officer receives and disburses all funds from whatever source they come. He should pay out money only upon order, and should keep accurate accounts, file receipts for all expenditures, and make regular report to the Sunday School Board.

h. **LIBRARIAN.** All the literature of the school, including hymn books and Bibles, as well as periodicals, lesson helps, and the library, should be in charge of the librarian. By informing himself thoroughly upon Sunday school publications, and especially upon the new and the best books on the various phases of Sunday school work, and by systematic efforts to have the books read by those whom they would help, the librarian can make his office one of much value to the school.

i. **ORGANIST AND CHORISTER.** As training in worship in an important function of the school, and as the right kind of music is essential, these officers have an important place.

j. **USHERS.** The school should have ushers to welcome strangers and visitors, and to receive new pupils and conduct them to the *secretary of classification*. Ushers can do much to maintain order and at the same time impart to the school a spirit of genial hospitality. The doors should be kept closed during worship. In a large school two or three ushers should be designated as a *Visitors' Committee*, to conduct visitors to the various departments of the school and furnish them the information which they seek.

(2) The School's Committees. In the Methodist Episcopal Church, the two committees first named below are required. Other committees may be created as local needs require.

a. **COMMITTEE ON SUNDAY SCHOOLS.** Through this committee the church expresses its coöperation with the pastor and the superintendent in efforts to secure suitable teachers, to promote and maintain the authorized denominational standard of efficiency, to secure needed supplies, requisites, and equipment, and to provide facilities for the week-day recreational life of the young people.

b. **COMMITTEE ON SUNDAY SCHOOL EVANGELISM.** The spiritual life of the school should be the especial care of this committee. It should see that proper opportunities are provided for the public acknowledgment of Christ by the pupils, and that all who are consciously living the Christian life are personally urged to unite with the Church.

c. **COMMITTEE ON TEMPERANCE.** This committee may be composed

of the officers of the Sunday School Temperance Society, where such exists. It should see that temperance instruction is given in the school and that proper measures are taken toward pledging the young people and adults to total abstinence.

(3) The School's Conferences. It is exceedingly important that there should be regular meetings of the *Sunday School Board*. The board is composed of the pastor, who is ex officio chairman, the superintendent, and all of the regularly elected officers and teachers of the school. It should have an *annual business meeting* for annual reports and elections. At this annual meeting the year's work should be taken under review, progress or decline should be noted, reasons assigned, and aims and plans for the ensuing year decided upon. In addition to the annual meeting, every school should have regular monthly business meetings, or if this seems for any reason impracticable, regular *quarterly business meetings*. Business meetings alone are not sufficient. Weekly, or at least monthly, a *Workers' Conference* should be held. This is essential for unity, mutual understanding, and coöperation between all, in the work of the school. Such a conference, rightly conducted, makes it possible for the school as represented by its officers, teachers, and committee to come into a clear consciousness of its aims and purposes, and the best means of realizing them. It creates interest and enthusiasm, disseminates knowledge, encourages those who have difficulties, and creates a school spirit. The program should be varied, but at every meeting some one topic vitally related to the welfare and success of the school should be adequately presented and discussed. The conference should not be allowed to degenerate into the old-fashioned formal teachers' meeting for the study of one lesson.

In the large school, organized and administered by departments, *Departmental Conferences* may be held. In this case it will probably be well for the Workers' Conference to hold a brief general session, then divide into Departmental Conferences.

3. THE SCHOOL AND THE HOME

Through two of its departments the Sunday school is carried directly to the home. These are:

(1) The Cradle Roll Department. The Cradle Roll is for the enrollment of the babies not yet old enough for membership in the Beginners' Department. The Roll is usually hung in the Beginners' or Primary room. When, by consent of the parent, the baby's name is entered upon it, a certificate of enrollment should

be sent, and thereafter the birthday of the little one should be remembered by a card of greeting and a visit by the *Cradle Roll superintendent*.

(2) **The Home Department.** There are many adults who are unable to attend the Sunday school; for them the Home Department has been provided. It has a special mission to the aged, to shut-ins, to mothers of little children, and to Sunday workers, but its membership should not be confined exclusively to these classes. A simple form of organization suffices. There should be a *Home Department superintendent* and a sufficient number of *Department visitors* to seek out all who can be enlisted, and to visit those who are enrolled as members at least once a quarter for religious conversation, to furnish supplies and to receive their offering. Usually, the work of the department has been confined to efforts to secure the study of the International Uniform Lesson, but its mission may be broadened and the extent of its influence largely increased by providing a variety of courses of study, and also reading courses as well.

4. THE CHURCH AND THE SCHOOL

The Sunday school, as we have seen, is *the school of the Church* (cf. p. xviii). The responsibility of the Church for the maintenance and complete and efficient supervision of its schools is not less than that of the state for the public schools.

(1) **Public Recognition.** The Church should give public recognition to the Sunday school at frequent intervals, in order that it may be identified with the Church in the public mind, and that the Church's concern for it may be understood. One excellent plan is for an *Installation Service* each year at a regular service of public worship, at which all the officers and teachers shall be installed and an appropriate sermon preached. At other times sermons and addresses should be given on appropriate subjects.

(2) **The School Equipped.** The Church should provide an adequate equipment for Sunday school work.

a. **THE SCHOOL BUILDING.** Neither the one-room church, nor the great building in which everything centers about a magnificent auditorium, is adequate for school purposes. The time has come when the Church must cease crowding its children into damp, dark basements. Both their health and their spiritual interests are at stake. The child is influenced by his atmosphere and environment probably more than by words. He interprets words spoken to him by the things which he sees and feels. No wonder religion becomes

unattractive to children who receive their only religious instruction in church cellars with bare floors, rough walls, broken furniture, and generally unkempt condition. If we would have religion seem beautiful, we must associate it with light and warmth and beauty.

The ideal Sunday school building provides *a separate assembly room for each department, and separate classrooms for secondary and adult classes*. The favorite plan for many years with churches which have wished to provide generously for the Sunday school is the "*Akron plan*," one large assembly room with a semicircle of classrooms about it, the whole opening by large sliding doors into a great auditorium. In a building of this type the entire school, with the possible exception of the Beginners' and Primary Departments, must assemble together. *It is therefore not adapted to modern ideals of Sunday school administration.*

Not a few churches have undertaken to provide up-to-date school buildings and many are looking forward to doing so. The fundamental principle of separate assemblies can be fairly well worked out in an inexpensive building. Where a new building is practicable a few thousand dollars spent in remodeling, or building an addition, may greatly improve facilities.

b. GENERAL EQUIPMENT. The physical condition of the school-rooms should receive attention and care. Lighting, heating, ventilating, and decorating all are important. Equipment for departmental rooms has been treated in earlier chapters.

c. LIBRARY. Provision should be made for the reading interests of children and adults. Where a public library is easily accessible it is possible that the most good may be accomplished through giving attention to having the right kind of books placed in it, and through coöperation in circulating them. The librarian of the Sunday school might compile a select list and announce titles from week to week. Where there is no public library the Sunday school should establish a library of its own. Books for every grade should be purchased and discrimination should be used in selecting them. There are good library lists in print. Information may be had by corresponding with your Sunday school headquarters. A teacher's reference library, as well as pupils' library, should be provided.

(3) **The Support of the School.** The financial support of the school should be borne by the Church. Each year an appropriation should be made for the expense of the school as part of the regular budget. This enables the school to train its members in giving, both to the Church and to benevolent and philanthropic causes.

II. CONSTRUCTIVE TASK

Considering again the Sunday school which you know best, prepare a written statement:

1. Outline the present organization of the school in full, and indicate what changes would be required to make it conform to the plan suggested in the Lesson Statement.

2. Describe the situation as respects grading. Inquire carefully into conditions. What changes, if any, would be required in order that the school might be well graded?

3. Outline a program for a Workers' Conference for this school on the general subject, "Sunday School Administration."

III. MEMORY ASSIGNMENT

1. Departments of the Graded Sunday School: a. Cradle Roll. b. Beginners' Department. c. Primary Department. d. Junior Department. e. Intermediate Department. f. Senior Department. g. Teacher Training Department. h. Adult Department. i. Home Department. (Review: Periods of human life, Chap. XXIV, Memory Assignment 3.)

IV. QUESTIONS ON THE LESSON

On what principle should we proceed in planning the organization of the Sunday school?

In obedience to this principle what is the first step?

Name the departments corresponding to the periods of human life.

What general officers and committees is it necessary to have?

State the principal duties of each officer of the school.

What conferences should the school have?

Estimate the value of the Cradle Roll Department.

What are the possible values of the Home Department?

Describe an ideal Sunday school building.

How can the reading interests of our children be best provided for?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. The Graded Sunday School
A.W.H.W. Introductory Chapter.
2. The School Organized.
S.H.W. Chap. IV.
3. Department Management.
S.H.W. Chap. V.

II. *In the Library*

1. How to Organize an Efficient Sunday School.
Cope, Efficiency in the Sunday School, Chap. V.
2. Supervising the Graded School.
Meyer, The Graded Sunday School, Chaps. XV, XVI.

CHAPTER XLIV

THE SCHOOL SESSION

I. LESSON STATEMENT

The efficiency of the Sunday school will depend in no small degree upon the character of its regular weekly session. Its every detail is worthy of study.

I. PLANNING THE SESSION

The program of the session should be definitely planned that nothing may be left to accident nor performed impromptu. Every part should be carefully thought out. This does not mean that the superintendent should always use an entirely original program. Excellent programs are available in print.¹

In planning the program of the session the following governing principles should be kept in mind:

(1) **The Entire Session Should Be Educational.** The whole session teaches in one way or another. It should be so planned that the influence of every part is of the highest order. Unless this is accomplished, the good effect of the lesson period may be entirely overcome and count for naught.

(2) **As Far as Possible the Session of Each Department Should Be Held Separately.** That is, the school organized by departments should also assemble by departments, each having its own complete program. The program can be truly educational only as it is adapted to the interests and needs of all the pupils. The only possible way to so adapt it is to have a different program for each age period. A program prepared especially for young people in their early teens is unintelligible to Beginners and unsatisfying to mature Christians. It should be borne in mind that the program is not merely something to which the pupil listens; it must be of such a kind that he can express himself through it. Only as he does this is it significant and worthful to him. In the many schools in which for lack of suitable facilities one general assembly must be held, different parts of the program should be planned for pupils of the different ages.

(3) **Provision Should Be Made for Training in Worship.**

¹ Such, for example, as those in the appendix to the Methodist Sunday School Hymnal. This book is an admirable collection of hymns for Sunday school use.

The religious life seeks expression in worship. There is an instinctive tendency toward it, but in this, as in everything else pertaining to the moral and religious life, training is required. The best work can be done where the plan of the departments' meeting separately makes it possible for the worship, as well as instruction, to be graded. In planning the program it must be borne in mind that the first part of the session is not merely to consist of "opening exercises," but is to be a real service of worship, in which every member of the school is given an opportunity to appropriately express the religious sentiments. This part of the session does not fulfill its function unless it affords training in all such expression.

(4) The Class Session Should Be Made Central. The lesson period within the class is the heart of the school session. The greatest work of the school is that of the teacher with the class. Not infrequently Sunday school officers fail to realize this, and load the program down with singing, announcements, reports, and speeches, to such an extent that the class session becomes a minor part. This is a serious weakness. A minimum of thirty-five minutes should be allotted to the lesson period in the Junior and all higher grades, and this time should never be infringed upon. Interruption of the teaching by officers for the distribution of literature, or for any other reason, should be strictly forbidden.

2. THE SERVICE OF WORSHIP

The service of worship is to be regarded as a distinct part of the session with a definite purpose.

(1) General Requirements. There are certain requirements for effectiveness:

a. **ATMOSPHERE.** The spirit of the service must be right. To be attractive to young people it must be joyous and optimistic. To have value as worship it must be reverent, sincere, and spontaneous.

b. **PROMPTNESS.** The service should begin promptly, never a minute late, and move forward without hesitation, break, or delay. All should understand that they are expected to be present on time, and entrance should not be permitted during worship. Tedious reports, the unnecessary roll call of officers and teachers, and unimportant announcements should be eliminated.

c. **ORDER.** Good order is imperative. A disorderly session teaches irreverence and lawlessness. Some Sunday schools are so disorderly that they are positively irreligious in their influence. Order depends, first of all, upon orderly administration. A superintendent who runs about, rushing here and there to attend to details which

should have been previously arranged, stimulates restlessness in the pupils. The incessant clanging of a bell is an invitation to noise; it is better to dispense with the bell altogether. Scolding and loud, harsh tones create disturbance instead of quelling it. Dignity, quiet insistence on order, the use of quiet music preceding the opening of the session, the procession of classes, each in its turn marching to music, will all help.

(2) Principal Elements. Although they may be variously combined, the three elements of music, prayer, and Scripture reading should be present in every service. We consider each in turn:

a. **MUSIC.** The music should be both instrumental and vocal. A well-conducted orchestra is an excellent thing in a Sunday school. It affords a means of interesting boys and young men, cultivating their musical talent, and holding them in the school. A loud, boisterous orchestra is not conducive to the spirit of worship. The dance-a-jig music sometimes used is entirely out of place and should not be tolerated. The hymns should be selected by the superintendent and the chorister, in advance, and the numbers displayed in plain sight of all. In nothing else is there more need for discrimination and good judgment. There are innumerable cheap, made-to-sell song books, filled with sentimental, meaningless ditties set to so-called popular music, the use of which cheapens and degrades the Sunday school. There is no value in getting all to sing if that which they sing is drivel. Contrary to the opinion of many, children and young people may readily be trained to appreciate and love the best hymns. If attention and effort be given to it by the superintendent and chorister, the entire school can be led to commit to memory many of the great hymns of our Christian faith, hymns which next to Scripture will be retained in memory through the years to refresh, strengthen, and enrich the religious life. Singing may thus be made one of the most effective means of religious teaching.

b. **PRAYER.** The prayer should be simple and brief, adapted to the comprehension of all. In the different departments suitable prayers should be committed to memory, some one of which should be repeated in unison each Sunday. In this way the entire school may be led to engage in prayer.

c. **SCRIPTURE READING.** A Scripture lesson should be used every Sunday and read responsively. The plan of reading may be varied by sometimes having the entire school read the response, sometimes designating first one class, then another, to read. Some Scripture should be repeated from memory at every session.

(3) **The Close.** The closing part of the session should be very brief, in order that the pupil may go out with the impression of the lesson fresh in his mind. It may be best for each class to have its own dismissal. If the school is all together in one room, a brief prayer for blessing upon the truth taught and for guidance during the week, an appropriate hymn, a moment of silence, broken by the piano or the orchestra playing softly as a signal of dismissal, makes a fitting close.

3. SOME PROBLEMS OF THE CLASS SESSION

The teacher's work with the class has already received consideration. Certain general problems of class management require treatment here.

(1) **Order.** Disorder among the pupils is often due to the spirit of the management and the atmosphere which prevails in the school. As such, it can be remedied only by improving the administration of the school. The problem of order in the class session is chiefly one of furnishing appropriate expressive activities. Where the teacher succeeds in providing something for each pupil to do, thus directing attention and effort, there is not likely to be much disorder. *Not repression but expression is the secret.* Little can be accomplished by commands or prohibitions. Pitting your will against the will of the pupil is simply an invitation to battle. A negative command often acts as a challenge to a strong will. Scolding only makes a bad matter worse. Where there are pupils in a class who have become positively rude and unruly, much may be accomplished by enlisting the coöperation of certain members of the class by making them responsible as officers for order in the class session. Appeal may also be made to class pride. Finally, let the teacher invite the offending pupils, one by one, to the home, and after a good dinner and a genial, friendly time have a perfectly frank, heart-to-heart talk. Make the pupil feel that you believe in him, that your only interest is in aiding him to make the most of himself; and that he is preventing you from helping him as you would like. Friendliness, confidence, sympathy, and tact will win.

(2) **Punctuality.** The importance of punctuality to success in life should be emphasized. Make the pupil feel that it is not a trivial thing to be late at any engagement. Ask reasons, and refuse to accept empty excuses. Make promptness a matter of class loyalty. If a pupil is persistently late, appeal to the parents, and, if necessary, have members of the class call for the delinquent.

(3) **Lesson Preparation.** Make very clear what lesson prepara-

tion is to consist in. Assign specific tasks to the various pupils, keeping in mind their individual interests. Never fail to call for a report on assignments. Make much of what has been well done; do not be afraid to be lavish in sincere praise of tasks well performed. Meet with the class occasionally on a week evening and show them how to study. See that the school provides the best in the way of pupils' books. Award honors to those who do the best work. If a pupil forgets his book twice in succession, send him after it. Make pupils and their parents feel that you take Sunday school work seriously and expect them to do the same. Have a system of grades, as in day school, marking the pupils in attendance, punctuality, lesson preparation, deportment, and church attendance. Announce the grades quarterly and send the cards home for the parents to sign and return.

4. SPECIAL DAYS

There are certain *special days* which should be given recognition in the school's calendar, when the usual program of the session will be varied or possibly, on extraordinary occasions, entirely changed. As a rule, however, the regular class session should not be interfered with, the special program being confined entirely to the period of worship. The tendency to introduce too many special days should be resisted. Those which have a recognized place are:

(1) **The Sacred Festivals.** These are *Christmas* and *Easter*. They should be appropriately celebrated in every school. (See p. 350.)

(2) **Decision Day.** (See pp. 350-352.)

(3) **Rally Day.** One day in the year, preferably in the early fall, should be observed as Sunday School Rally Day. It should be so celebrated as to create renewed interest in all the work of the school and give a fresh start for the year ahead. On this day the school makes its annual offering to the general Sunday School Board. Prominence should be given to the work of the board in Sunday school extension and advancement throughout the world.

(4) **Promotion Day.** It is necessary for every graded school to give careful attention to promotion. A special day may well be designated when pupils may be advanced and the occasion marked by appropriate exercises of recognition. Those who have creditably met the requirements should be *promoted with honor*, and in recognition should be awarded promotion certificates. Those who have not made a creditable record in their courses, but whose age requires that they be passed on to a higher grade, should be quietly transferred without recognition.

II. CONSTRUCTIVE TASK

Consider the session of some school which you have recently attended. Make a written statement in answer to the following:

1. What evidence did the session give of having been planned in advance?
2. Wherein could the service of worship have been strengthened?
3. What suggestions can you make concerning the music?

III. MEMORY ASSIGNMENT

1. Governing Principles in Planning the Program: (a) The entire session should be educational; (b) As far as possible the session of each department should be held separately; (c) Provision should be made for training in worship; (d) The class session should be made central.
2. General Requirements in the Service of Worship: (a) A right atmosphere; (b) Promptness; (c) Good order.
3. Elements of the Service of Worship: (a) Music; (b) Prayer; (c) Scripture Reading.

IV. QUESTIONS ON THE LESSON

- What do you regard as the best time for the Sunday school session?
 Why should the program for the session be planned?
 State the principles which should govern in planning the program. Comment on each.
- What are the chief general requirements for an effective service of worship?
 Criticize the music of some Sunday school session you have attended.
 Why should good hymns be memorized?
 What suggestions can you make on Sunday school prayers?
 Give suggestions on Scripture reading in the session.
 Describe an effective close of a Sunday school session.
 Discuss the problem of order in the class session.
 What is to be said of the importance of punctuality?
 How may lesson preparation be secured?
 What special days should the Sunday school observe?

V. REFERENCES FOR SUPPLEMENTARY READING

- I. *In the Worker and His Work Series*
 1. Program and Session.
S.H.W. Chap. VII.
 2. Special Days.
S.H.W. Chap. XVII.
- II. *In the Library*
 1. The purpose of worship in the Sunday school.
Hartshorne, *Worship in the Sunday School*, Chap. IV.
 2. Sunday school music and worship.
Cope, *Efficiency in the Sunday School*, Chap. XIII.
 3. Problems of order.
Hughes, *How to Keep Order*.

CHAPTER XLV

THE WEEK DAY WORK OF THE SCHOOL

I. LESSON STATEMENT

The Sunday school session is not the Sunday school. The child is growing every day and learning every day, and he needs such religious influence and guidance every day as the school can give only by being a seven-day institution. One of the most serious defects of the Sunday school of the past was in failing to make connection with the daily life and experience of the child. As a result the pupil too often came to regard religion as something limited in its application to one day of the week, without connection with everyday tasks and pleasures. Our emphasis is upon the truth that a healthy and completely spiritual life cannot be lived apart; the spiritual interpenetrates, interprets, and gives meaning to all of life's duties and tasks. The Sunday school as an institution for spiritual ends must serve the whole life of the pupil. If its ministry is confined to an hour of worship and instruction on Sunday, leaving the physical and recreational needs of the child's nature to be supplied by other agencies, many of them irreligious, the chances are that its influence will be neutralized, often wholly overcome.

1. THE SUNDAY SCHOOL AND THE PHYSICAL LIFE

(1) **The Physical Basis of Character.** In their zeal and other-worldliness religious teachers sometimes forget that the human life must be lived in a body of flesh. The saint must first of all be a man; the body conditions the spirit. Health and strength of body are necessary to normal action of the mind. First training in morality is a training in physical habits. If we are to have men of moral power, we will need to develop strong bodies in our children. The weak body masters and commands the mind; the strong body obeys. Those who are stunted and come to mature years weak in body, a ready prey to disease, are those from whose ranks the poor-houses, reformatories, and jails will be principally recruited.

(2) **The Duty of the Sunday School.** Heretofore physical development and training has not been seriously considered a necessary part of religious education, but it is becoming increasingly clear that the Sunday school *to adequately promote character-building must take into account the physical basis of character.* Every

Sunday school should consider the needs of its situation and make a beginning toward meeting them. In some instances it will be discovered that other agencies, such as Christian Associations, playgrounds, and the public schools, provide adequate facilities. In such cases the Sunday school should coöperate with them that all the children and young people of the community may be ministered to.

Usually, there is much need for a gymnasium in connection with the church building. By means of it, opportunity is afforded for immediate oversight of physical activities and for adequate provision for games and physical training. The most meager quarters for a gymnasium are better than none, providing that proper attention is paid to ventilation and sanitation. In many instances excellent work has been done in cramped quarters. The young people themselves can do much toward providing equipment. It is well for the school to have athletic teams, but this is not enough. Too often disproportionate attention is given to the few who compose the teams, to the neglect of the larger number who do not attain a place on them. Provision for athletic training and games is one of the most effective means of attracting and holding boys and men.

The Sunday school must give instruction on the whole subject of the care of the body. Our pupils must be taught that the body is the temple of the Holy Spirit. Emphasis must be placed on Paul's exhortation to Timothy, "Be thou an example in purity." Unfortunately, many parents shun their responsibility for the instruction of the young in bodily hygiene and the functions of sex. Here, again, the Sunday school must come to the rescue of the child. The necessary instruction may be given partly in the class and partly in personal conversation. The teacher should seek guidance in some of the excellent tracts and booklets now available on the subject.¹

2. THE SUNDAY SCHOOL AND RECREATION

(1) **The Fundamental Significance of Play.** Play is of larger significance than physical exercise. Play is activity for its own sake. It is instinctive and spontaneous. The healthy child, as the animal, craves play and cannot thrive without it. It promotes growth, provides an outlet for superfluous energy, and is a principal means of self-education. Gulick has shown that the adult intelligence of any animal species is foreshadowed in the complexity of the play life of the young, and that the character of the play has a definite relation to the life activities of the adult. Joseph Lee, the father of the

¹ Such as the publications of The Society of Social and Moral Prophylaxis, 66 W. Fortieth Street, New York city.

modern playground movement in America, has well said: "The thing that most needs to be understood about play is that it is not a luxury but a necessity; it is not something that a child *likes* to have; it is something that he *must* have if he is to grow up. It is more than an essential part of his education; it is an essential part of the law of his growth, of the process by which he becomes a man." Recreation is essentially the play of the adult, and is as necessary to the adult as play is to the child.

(2) **The Moral and Religious Values of Play.** Often the first moral distinction which becomes real to the child is that between fair and unfair play. The boy who may not have shown an entirely proper respect for the rights of property nor attained to uniformly truthful statement, is pretty certain to have very decided opinions about another boy who cheats in play. This spontaneous moral distinction may be made the foundation for moral teaching which will be effective because it grows out of the boy's own experience. In group games and team play, the child first learns to subordinate his personal interests to the general good. A sacrifice hit teaches a vital Christian principle more effectively than the repetition of an apostolic precept. Games afford excellent tutorage in self-control, as well as being one of the most effective means of making the body the ready servant of the will. The heartiness, enthusiasm, and abandon so valued as religious qualities are cultivated in play. The physical organism stores up surplus energy. In the city, especially, where there is little work for children, play provides about the only legitimate outlet for energy.

(3) **The Prevailing Situation.** The Church at large has not yet fully awakened to the necessity of ministering through the Sunday school to the whole life. In many instances there is a willingness to *allow* the boys and girls and the young people to make use of certain designated rooms in the church, but no systematic plan of direction for meeting their physical and social needs. Too often the purpose in what is done is the shortsighted one of promoting the financial interests of the Church by social devices which have a fee attached. As a consequence, young people in large numbers turn away from the Church to become the victim of amusement mongers who have been allowed to commercialize recreation. As every observer knows, the street leading to the place of public recreation is often a straight pathway to dissipation and destruction.

(4) **Practical Suggestions.** The Sunday school should have a carefully planned program of recreation. Occasional socials, lectures, and concerts at irregular intervals are not enough. The pro-

gram should aim to provide for meeting all the needs of all the grades through all seasons of the year. Account should be taken of what is being done by organized classes and other organizations, and their plans supplemented where the need exists. While the church building should be made a social center, it is important also that the homes of Christian people should be often open to the young. The following, all of which have been successfully used, will be suggestive: Young people's social room in the church open one evening each week; a reading and game room for boys and young men; "happy Saturday evenings," with entertaining program; interclass socials, banquets, musicales, literary meetings, illustrated lectures; spelling contests between classes; motion pictures, educational films; athletic league including several schools with schedule of games; school camps in summer; excursions to places of scenic, historical, or educational interest.

3. THE SCHOOL TEACHING THROUGH DAILY SERVICE

We have emphasized the fact that the teacher's work is complete only as he succeeds in securing expressional activities (See Chap. XXXIX.) But the whole responsibility cannot be placed upon the teacher. *The school as an organization should plan a comprehensive program of activities just as it should provide a comprehensive curriculum of religious instruction.* It is quite as necessary that it should map out the things a Christian should do as to decide upon what he ought to know. The teacher working alone will find it very difficult to find sufficient suitable expressional activities. The first necessity is that the school as an organization shall ever keep before it the realization that it exists not for itself but for its pupils. The great reason for all its activities is not to build an institution, but, rather, to build the child and the man.

II. CONSTRUCTIVE TASK

1. Considering again the Sunday school which you know best: To what extent is there a systematic plan for ministering to the physical and the recreational needs of all the pupils? State just what the school is doing.

2. What has been your observation of the results of the use of athletics and physical training in religious work? What notation should be made in explanation of the results in each case? (If you have not had opportunity to make such observation, talk with some Sunday school officer or Young Men's Christian Association worker who has had.)

3. Talk with a superintendent whose school (or with a teacher whose class) is successfully meeting the demand of young people for recreation and social life. Find out their reasons for making provision for recreation.

III. MEMORY ASSIGNMENT

"Let us not always say,
 'Spite of this flesh to-day
 I strove, made head, gained ground upon the whole!'
 As the bird wings and sings,
 Let us cry, 'All good things
 Are ours, nor soul helps flesh more, now, than flesh helps soul!'"

—Robert Browning.

1. That the whole life of the pupil may be ministered to, the Sunday school should (a) Take account of the physical basis of character; (b) Provide, or coöperate in making provision for physical development and training; (c) Make provision for meeting the recreational needs of children and young people; and (d) plan a comprehensive program of activities.

2. The moral and religious values of play: (a) Often supplies first moral distinctions; (b) Teaches personal sacrifice for the good of all; (c) Trains in self-control; (d) Develops heartiness and enthusiasm.

IV. QUESTIONS ON THE LESSON

Why may the Sunday school not confine itself to the Sunday session?

What is meant by "the physical basis of character"?

What is the first duty of the Sunday school in regard to physical development and training?

What is your judgment as to the importance of a Church gymnasium?

What can you say as to the significance of play?

What moral values of play have you realized in your own experience?

To what extent are athletic games of service in winning and holding boys and men?

What has been the attitude of the Church toward recreation and social life?

What practical suggestions can you give?

What is the responsibility of the school for teaching through daily service?

V. REFERENCES FOR SUPPLEMENTARY READING

I. In the *Worker and His Work Series*

1. The Problem of Recreation.

I.W.H.W. Chap. XVIII.

2. The Importance and Treatment of the Body.

I.W.H.W. Chap. XIV.

II. In the *Library*

1. The Boy Problem in the Church.

Forbush, The Boy Problem, Chap. VI.

2. The Significance of Play.

Kirkpatrick, Fundamentals of Child Study, Chap. IX.

3. The Quest for Adventure.

Addams, Youth and the City Streets, Chap. III.

CHAPTER XLVI

RECRUITING AND BUILDING UP THE SCHOOL

I. LESSON STATEMENT

As the one institution in our American life giving itself unqualifiedly to the religious education of the child, the Sunday school has a duty to the whole of society. It bears a responsibility at least equal to that of the public school, and its possible service to the state is not less. *The only way the responsibility may be met and the service rendered is through the enrollment of all children and young people in Sunday schools.* The Sunday school is not for a few; it is for all, and every possible means must be used to bring all to it. Although remarkable increases in enrollment have been made in recent years, there are yet millions of children and young people in our country who are without the Sunday school. Many schools must be doubled in membership, many others trebled and quadrupled before they fully meet the requirements.

1. POPULARIZING THE SCHOOL

As Sunday school attendance may not be compulsory, it is necessary that the school be made so popular that all will desire to attend it. The kind of popularity required is not a cheap and superficial sort, but that more abiding and permanent popularity which arises out of a recognition of real worth. Its program and services should be attractive because of high quality and their appeal to the best and noblest in human nature.

(1) The Responsibility of the Church. There has been no such general recognition of the importance of the Sunday school as there should be. It has too often been lightly esteemed and slightly spoken of by those who should hold it in highest regard. This is a situation which the Church can do much to remedy. Recognizing both the inestimable service of the Sunday school to the Church and the Kingdom, and that it is only through the school that the Church can fulfill the teaching ministry committed to it by its divine Lord, there should be such constant emphasis upon the importance and value of the school as will give it the place it deserves in the estimation of the general public.

(2) The Responsibility of the School. The Sunday school must itself bear much of the responsibility for increasing its popu-

larity. It can do this with certain effectiveness by increasing its efficiency. We have known some Sunday schools which were more popular than they really deserved to be. A Sunday school inefficient in teaching, with cheap, ugly, or tawdry furnishings and equipment, whose music is on a par with the dance hall, and with a session marked chiefly by irreverence and disorder, does not deserve to be popular. There is no excuse for such conditions. A frontier school, meeting in a sod schoolhouse, may have excellent teaching, good music, and good order; the schoolroom may be neat, and the equipment, though limited, of good quality.

2. RECRUITING THE SCHOOL

No real Sunday school just happens. Its organization and its administration must be planned. The really efficient Sunday schools which we have, without exception, have been built up by busy men and women who have taken time from other duties to read, counsel, study, visit, labor, and pray in order to do an important work well. They have considered the Sunday school worthy of large investment of time, thought, and physical effort. They have given freely of themselves and they have succeeded in persuading others to give. The successful Sunday school is not a one-man institution. It is built up and maintained by the coöperation of pastor, superintendent, teachers, and pupils. It is not made in a week, nor in a single twelvemonth. It is the result of a process of growth extending through years.

(1) School Spirit. The Sunday school should hold such a place in the affections of all its members that they will talk it up, wear its emblems, praise its work, and constantly invite others to its sessions. The development of school spirit depends upon the officers and teachers. It cannot be cultivated merely by exhortation. It will grow as the school enters into the life of the pupil, commands his interests, proves its care for his welfare, inspires and enthuses him. The spirit of loyalty and enthusiasm is contagious; if the leaders possess it, it will be communicated to the pupils. If the leaders are discouraged and pessimistic, or critical and fault-finding, given to scolding, the pupils will share this spirit. If officers and teachers have high ideals and are cheerful and optimistic, if they take the pupils into their confidence and make them feel that they believe in them and rely upon them, using every possible opportunity to give sincere praise, all will soon be found talking with pride of "our" school and working energetically for it.

(2) Community Survey. Every Sunday school should define

its field, and have on file the name and address of every person in its parish who is a possible candidate for membership. Once in every two years, at least, there should be a community canvass, or house-to-house visitation. Every family should be visited and the name of every member of every family recorded, with statement of church preference. It is well for the church to make an accurate map of its parish with all churches, schools, playgrounds, parks, saloons, and places of amusement indicated.

(3) Methods of Recruiting Pupils.

a. **SYSTEMATIC FOLLOW-UP.** The names should be apportioned to departments and classes according to age. The general superintendent, the secretary coöperating, should invite them, but he should make the department superintendents feel that chief responsibility rests upon them. They in turn should use all means in their power, especially enlisting the teachers and pupils in the effort. It is not enough that a general invitation be extended to all. Invitations must be personal and must be repeated. Invite by letter; if this does not have results, make a personal call. If this fails, have others call. Use the pupils in reaching those of their own age.

b. **USE ORGANIZED CLASSES.** The organized class may be made a very effective means of increasing the membership of the school. One of the decided advantages of class organization is that it provides through the membership committee for aggressive effort in recruiting new members.

c. **ADVERTISE THE SCHOOL.** The entire community may be made acquainted with the school and with its aims and purposes through the right kind of advertising. Window cards, folders, calendars, and the church bulletin may be effectively used. Whatever printed forms are circulated should be neat and attractive. Cheap, gaudy, unattractive printed matter is an advertisement of the wrong kind. The local newspapers afford a valuable means of advertising through announcements, contributions, and paid advertisements. They are of no value unless well prepared.

d. **SHALL CONTESTS BE USED?** The best kind of growth is a steady, gradual increase through months and years resulting from earnest, aggressive, enterprising efforts. The school which is well organized and intelligently directed will not be obliged to fall back upon contest schemes for recruiting its membership.

3. RETAINING THE PUPILS

In many Sunday schools the most serious condition is the loss of pupils in later childhood, and especially in the early teens. In some

schools from one fifth to two thirds of those in attendance during early childhood drop out during these years. This is of the utmost seriousness. It little avails to recruit pupils if they are held for a few years and lost when they need the Sunday school the most.

(1) The Habit of Regularity. It is important to set a high standard for attendance. Make the pupils feel that they are expected to be present every Sunday, and that absence is serious. Class honors should be provided for, attendance counting toward the award. Make it very clear that the pupil who is irregular lowers the standing of the class, for thus the class as a whole becomes interested in the regular attendance of every member. When a pupil is absent he hears from his classmates as well as from the teacher. Reports should be regularly made to the parents both on attendance and on lesson preparation, as in the public schools. The report card should have space for the parent's signature. Attendance at another school, properly certified to, when pupils are away from home, should be given full credit. *Regular attendance establishes a habit and goes far toward attaching the pupil to the school.*

(2) Knowledge of Conditions and Causes. The records of the school should be kept with such accuracy and completeness as to show when each pupil enrolled, and in the case of those whose membership has been discontinued, when each left the school and what reason was assigned. The careful study of these data will reveal where the school is weak, and possibly point the way toward improvement. It will not do when the boy of thirteen or fifteen leaves the school to lay the blame entirely on him. It is almost certain that the school is at least somewhat lacking. Profit will come only through asking why the school has failed to hold him, and in planning to make such changes as will command his interest.

(3) Following Up Absentees. No absence should go unnoticed. Within the first week there should be a note from the teacher, a telephone inquiry, or a personal call. Absence on two consecutive Sundays should receive attention from the superintendent as well as from the teacher. Prompt action is very essential. A pupil retained in the school counts for as much as a new pupil gained.

II. CONSTRUCTIVE TASK

Review your observation and experience in Sunday school work. Prepare a written statement in answer to the following:

1. What methods known to you of recruiting new scholars have been most successful?

2. What methods have been used in following up absentees?

Seek those who have the most accurate information on conditions in your own community.

3. What proportion of children and young people of school age are enrolled in Sunday schools?

III. MEMORY ASSIGNMENT

1. That the Sunday school may be established in popular esteem: (a) The Church should frequently declare its importance and value; (b) The school should increase its efficiency.

2. Important Elements in Permanent Upbuilding: (a) School spirit; (b) Exact knowledge of the field; (c) Use of best methods of recruiting and retaining pupils.

3. Methods of Recruiting Pupils: (a) Systematic visitation; (b) Organization of classes; (c) Good advertising.

4. Methods of retaining pupils: (a) Develop the habit of regular attendance; (b) Discover causes of loss; (c) Follow up absentees.

IV. QUESTIONS ON THE LESSON

Whom is the Sunday school for?

Why is it important that the Sunday school should be popular? What kind of popularity is most desirable?

What may the Church do to increase esteem for the Sunday school?

What may the Sunday school itself do to increase its popularity?

Name the primary essentials in the building up of an efficient Sunday school.

Estimate the importance of school spirit.

Should prizes and rewards be used in Sunday school work?

What is the value of a community survey?

Outline a good method of systematically following up a possible new pupil.

What can you say of forms and values of Sunday school advertising?

Give your views on the use of contests.

What is to be said of the importance of regular attendance?

In your own Sunday school has every pupil who has left the Sunday school within the last year been accounted for?

What are the best methods of following up absentees?

V. REFERENCES FOR SUPPLEMENTARY READING

I. *In the Worker and His Work Series*

1. On Advertising.

A.W.H.W. Chap. XIX.

2. The School's Upbuilding.

S.H.W. Chap. XX.

II. *In the Library*

1. Ways of Reaching and Securing New Scholars.

Mead, *Modern Methods in Sunday School Work*, Chap. XI.

CHAPTER XLVII

THE FINAL TEST

We return in this closing chapter to the emphasis with which our study began. *The supreme and final test of a good Sunday school is the personal test.* The success of a Sunday school must be finally gauged by the answers given to such questions as these: Does the school *hold* its boys and girls and its young people? Does it make them *avowed, loyal disciples of Jesus Christ, fitly representing him in character and conduct?* Does it lead them into the Church as earnest, faithful members? Does it enlist them in active Christian service?

In the administration of the school, as in the work of the teacher, it is exceedingly important that these preëminent spiritual aims be kept constantly in view.

1. THE SCHOOL'S RELATION TO THE RELIGIOUS LIFE OF THE PUPILS

The major part of our discussion has had to do with the teacher's relation to the religious life of the pupil. But the school as such must also concern itself with the pupil's religious life. Many teachers, especially the younger and more inexperienced, will take their cue from the general management of the school, while all will be unconsciously influenced by its spirit and by the atmosphere of the session. In its administration the school should—

(1) **Supplement the Efforts of the Teacher.** As represented by the moral and religious character of its officers, the school should make the pupils feel that it stands for what the teacher presents as ideals for them. The teacher's precept will have little influence if the conduct of the school's officers speaks a different message. Often a personal word from the superintendent, supplementing the teacher's appeal, or a call upon the pupil in his home with an earnest conversation, is the one thing needed to consummate a life decision or to lead the pupil to engage in the first bit of active Christian service.

(2) **Provide a Right Atmosphere.** Bad ventilation, an uncomfortable temperature, poor arrangement of classes, or an untidy and disorderly room increases the difficulty of efficient religious work on the part of the teacher. If when the pupils enter the schoolroom the officers are not present, or, being present, stand about the room

in groups talking noisily; if the chairs are disarranged and preparation has yet to be made for the session, the teacher will have little chance to make an effective religious impression. *More important even than external conditions is the spiritual atmosphere.* Anything in the nature of friction between the superintendent and other officers or teachers, or between the superintendent and the pastor is certain to exercise a subtle influence over the entire session and make effective religious work in the class practically impossible.

(3) **Recognize the Leadership of Jesus Christ.** As we can hope to bring our pupils to the highest character only through personal association with Jesus Christ, we must aid in making his presence real by recognizing him in the sessions of the school. It is not enough for the teacher to teach about Christ; the school must present him, the Master Teacher and the Saviour, as a living Presence in the midst. If the officers of the school have a genuine and real dependence upon him, the pupils will the more readily be brought to recognize him in their own lives.

(4) **Exalt the Church.** We have elsewhere emphasized the responsibility of the Church for its school; it should also be realized that the school has a great responsibility to the Church. The school is not self-sufficient. It is the school of the Church; it cannot live apart. It fulfills its function only as it succeeds in making its members members of the Church. The Sunday school that does not lead its pupils to look beyond its own sessions, that fails in acquainting them with the Church as a divine institution, attaching them to it in bonds of affection and esteem and making them feel that it is their high privilege to share its life, falls far short of its full duty.

2. THE USE OF SPECIAL OCCASIONS

The purpose of the Sunday school as we have presented it can be fulfilled only by meeting the spiritual needs of the pupil in each period of his developing life. Our reliance is not upon the occasional and the sporadic but upon the constant and regular. We believe that the work of the Holy Spirit is not confined to special occasions or to special experiences. His ways of approach to the human soul cover a wide range. His incoming and influence are through the normal and the constant, more than through the abnormal and the unconstant. It was formerly very generally believed that the surest evidences of the divine working were to be found in the sudden, the unaccountable, and the lawless. More recently it has come to be generally believed that our God is a God of law and of order. He manifests himself through his Spirit in

orderly processes. The spiritual life of the child, in a religious atmosphere, with proper instruction and training, may be expected to develop even as the physical and the mental nature.¹ The Sunday school, relying as to method upon the evangelism of teaching, finds the most certain assurance of the divine approval of its work in the lives of its pupils who from year to year advance in wisdom as in age, "and in favor with God and men."

In the case of those who thus respond to the processes of nurture, sudden, radical, revolutionary change is not to be required or expected. But even with those whose experience is that of a gradual growth in the divine grace and favor through years there comes a time when, awakening to a new self-consciousness, it is necessary for the soul to make a full, free life decision for Christ and his service. The Sunday school should provide opportunities for announcing decision and expressing in act the dedication of life. With not a few of those whose souls through all the years have faced Godward, constantly coming to a fuller realization of life in him, there come times of crisis, deep stirrings of heart, the need for profound decisions, the coming to birth, through travail, of new courses of action. The Sunday school should take account of these facts of experience and make provision for meeting the needs of these hours. In an occasional special service the soul most constant in its loyalty and devotion may become more clearly conscious of his indwelling presence and more completely surrendered to his will. The needs of those who come into the Sunday school in later childhood from non-Christian homes, not having had the benefit of religious nurture during the years of early childhood, must not be overlooked. The child who through neglect and evil influence has become an alien should be made the subject of the most earnest, tender, persistent, tactful religious ministry, that he may be won

¹ Cf. Wright: "We believe that the ideal work of the Holy Spirit is done for the human spirit in normal development of the spirit of the child; that children may from birth be the children of the heavenly Father. . . . Our conception is well described by the phrase, 'birth from above.' The manner of it is not that of an instantaneous moral change, which evidently does not fit the childhood condition, but, rather, a spiritual incoming from a pressure as continuous as that of the atmosphere about us. . . . We hold that the Holy Spirit is an ever-present, ever-active influence upon the child nature. It must be admitted that divine methods in general are from germinal beginnings through unobservable increments to fullness of life. That it should be so in this spiritual birth from above should create no surprise" (*The Moral Condition and Development of the Child*, p. 180).

² "What, then, is the type higher and better? . . . It is the type which comes to light in the Christian household when the child of many prayers and of intelligent Christian nurture yields to the drawings of the Holy Spirit so early and so sweetly as never in later life to know when it began to love God and to lead a life prayerful and Christian and of ever growing beauty and strength. . . . It is the type which God, by his Holy Spirit, is evermore trying to actualize. . . . If the Methodism of the future is to be equal to her providential call and mission in this respect, she must not permit the exponents of a catastrophic piety to hide her loftier and better ideal" (W. F. Warren).

to the Saviour before he comes to the coldness and hardness of mature years. In view of these various considerations, it becomes clear that the Sunday school may wisely make use of certain special occasions when the regular order will be varied and other than the regular methods used.

(1) The Great Religious Festivals. If properly observed, these may be made occasions of marked spiritual uplift.

a. **CHRISTMAS.** All children look forward with keen expectancy to Christmas. The Sunday school should so observe it as to make it an occasion of holy joy to its pupils. The kind of celebration that gives central place to a buffoon, making Christmas eve a time of hilarity, and disassociating it with the birth of the Saviour, is more pagan than Christian, and is unworthy of any Sunday school. A service in the spirit of the great Christmas hymns of the Church is of almost inestimable religious value.

b. **EASTER.** The anniversary of the resurrection of Christ likewise offers a special religious opportunity which should be taken advantage of. The joy and beauty of the occasion and the awakening life of springtime present a wellnigh irresistible appeal to the heart of youth. The invitation to enter into fellowship with Christ in the overcoming life will not be lightly refused.

(2) Decision Day. More and more generally Sunday schools once or twice a year observe Acknowledgment Day, or, as it is more commonly known, Decision Day. In manifold instances the day has been signally blessed.

a. **ADVANTAGES.** By setting apart a special day the school calls the attention of the teachers to the importance of *definitely committing* the pupils to a life of obedience and service to Jesus Christ. Many teachers need just such a spiritual stimulus. It should be realized that unless the teacher's spiritual life is inspired and enriched, the observance of a special day will be comparatively profitless in permanent results to the pupils.

b. **PREPARATION FOR THE DAY.** Much will depend upon the day being chosen some weeks in advance and definite preparation made. *The teachers should be urged to become acquainted with the spiritual status of each pupil in their respective classes.* The teacher should know who of the pupils in his class are members of the Church, who are living consciously as Christians, and who have never acknowledged Christ as their Saviour. Pupils and parents should be visited in the home that the home environment may be known. Sometimes it will be found that the first essential is to win the father or mother to the Christian life. In some cases it

will be almost useless to lead a boy or a girl to a religious profession unless the parent's attitude is changed. Herein is suggested the basis for one of the most effective appeals it is possible to make to a parent. They are few who if they are fearlessly, lovingly told they stand in the way of a child will refuse to change. *Meetings of the officers and teachers for prayer and counsel are very desirable.* The officers of organized classes should be included. In addition to such a meeting, held weekly, teachers should be urged to remember each pupil in daily prayer. *A series of brief, pointed talks to the school may well be arranged for,* such subjects receiving treatment as: "What is it to be a Christian?" "How may one become a Christian?" "The duties of a Christian to God; to the Church; to his fellows." These talks should be simple and practical, designed to clear up misconceptions concerning the Christian life, and appealing to the heroic in the minds of young people as well as their desire to be of service. As the time draws near opportunity should be given to the pupils *for personal interviews with the pastor.* It should be made easy for the pupil to consult with both teacher and pastor. In such an interview the way may open for a personal appeal of a kind impossible to make in a group meeting. Under these circumstances the alternative is presented to the individual and the decision made is certain to be his own. Every person has his own problems; in an open, frank conversation they are likely to be presented and given consideration, and a decision made in the light of all the circumstances, whereas a pupil who participates in a group movement may often proceed in the dark. *The aid of those members of Intermediate and Senior Classes who are Christians should be enlisted* in bringing their classmates to confess allegiance to Christ. Every group of young people has its leaders. This fact must be taken into account and made the most of.

c. PROGRAM OF THE SERVICE. The service may occupy the entire hour of the school session or may follow a brief lesson period. In either event the program should be carefully arranged beforehand. If at all possible, let separate services be held in each department from the Junior up. The Beginner's and Primary pupils should not be included.

The appeal may best be in terms of personal relationship to Jesus Christ. It is not well to present the step as the absolute beginning of the Christian life or so as to discount in any way the teaching of years preceding and the inner response of the pupils to that teaching. Very definite decision may be required, and this may be followed by an equally definite religious experience, but even so,

this cannot truly be said to be the beginning of the pupil's religious life, and it is not desirable that he be made to think that it is. The claims of the Master upon every life for obedience, devotion, and service should be briefly, pointedly stated, as well as what he offers of grace, strength, and friendship. Intermediate and Senior pupils should be told in a straightforward way that they have come to a time in life when they are to be expected to make a life decision and a great consecration. The currents of feeling are to be expected to run deep, but it is to be clearly understood that an extravagantly emotional appeal is unnecessary and is certain to be confusing and harmful to some. Deathbed stories and all lurid illustrations are out of place. The service should be conducted by the superintendent or some teacher, never by a professional evangelist. Let the appeal be put in such a way as to exclude no one. To some it will mean acknowledgment of a purpose long since formed in the heart; to others it will be a rededication; to some it may be the first definite decision to accept the Saviour. The expression will, of course, be in action of one kind or another. Those who will respond may be asked to stand, or to come forward to the altar for prayer, or cards to be signed may be circulated.

Properly observed, Decision Day may be an occasion of spiritual benefit and blessing to all, yet care should be taken that none is led to think of it as the one evangelistic service of the school year. All the work of the school should be evangelistic in spirit, all its effort a form of evangelism. The atmosphere of the school should be such that pupils will feel free at any time to give expression to new or deepened religious interest. Teachers are to be warned against waiting for special days. New beginnings in the Christian life are to be associated with the ever-present Spirit of God rather than with a special occasion or special method. It will not do for teachers to seek to escape personal responsibility by looking to some special occasion to accomplish that which should come to pass through their teaching and personal association with their pupils from week to week.

(3) The Supreme Opportunity. No other public institution has the possibility of so great service to the Kingdom as has the Sunday school at its best. Its work is formative and its opportunity is supreme. As some one has said, "When anything is growing one former is worth a thousand reformers." Such significance and such value attaches to its work, its possible service is so unique and so transcendent, that it should command without reserve the sympathy, the prayers, the investment in time and effort, of the most

gifted, the most influential, and the best-trained people of the Church, both young and old. In the new day not far ahead this it shall do; and in that day the vineyard of the Lord shall be planted, "the planting of Jehovah, that he may be glorified."

"The little one shall become a thousand, and the small one a strong nation; I, Jehovah, will hasten it in its time."

II. MEMORY ASSIGNMENT

"Time worketh; let me work too.
Time undoeth; let me do.
Busy as time my work I ply,
Till I rest in the rest of eternity.

"Sin worketh; let me work too.
Sin undoeth; let me do.
Busy as sin my work I ply,
Till I rest in the rest of eternity.

"Death worketh; let me work too.
Death undoeth; let me do.
Busy as death my work I ply,
Till I rest in the rest of eternity."

1. By way of meeting its responsibility to the religious life of the pupils, the school in its administration should: (a) Supplement the efforts of the teachers; (b) Provide a right atmosphere; (c) Recognize the presence and leadership of Jesus Christ; (d) Exalt the Church.

2. Special Occasions of Outstanding Religious Value:
(a) Christmas; (b) Easter; (c) Decision Day.

III. QUESTIONS ON THE LESSON

What tests would you apply in determining the success of a Sunday school?

Why is it important that the school as such shall interest itself in the religious welfare of the members?

Specify different ways in which the school, in its administration, may minister to the religious life of its pupils.

What in general is to be said concerning reliance upon the occasional and the unusual rather than upon the constant and the regular?

State some considerations which make it advisable to use special religious occasions.

What emphasis should be strongest in the observance of Christmas?

Why does Easter appeal especially to the heart of youth?

What advantages inhere in observing a special Decision Day?

Give suggestions on preparation for the day. On program.

Give your own estimate of the possible service of the Sunday school to the Kingdom

IV. REFERENCES FOR SUPPLEMENTARY READING

I. In the *Worker and His Work Series*

1. The Evangelistic Aim.
A.W.H.W. Chap. XII.

2. Decision Day.
S.H.W. Chap. XVIII.

II. In the *Library*

1. Achieving the Religious Purpose of the Sunday School.
Cope, Efficiency in the Sunday School, Chap. XI.





